

Zion's Herald.

Volume LXXIV.

Boston, Wednesday, September 2, 1896.

Number 36.

Zion's Herald.

CHARLES PARKHURST, Editor.
ALONZO S. WEED, Publisher.

PUBLISHED WEEKLY.
Price, \$3.50 per year, including postage.
86 Bromfield St., Boston.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

The British flag has come down in Trinidad, and that of Brazil has been elevated in its place. The claim of England rested on various considerations, the chief of which was that she found the island a convenient place for a telegraph station and so took it without consulting anybody, even the people who owned it or those who occupied it. What argument Brazil brought to bear on England we do not know. Unlike Venezuela, she did not invoke the aid of the United States, being confident of her own ability to master the situation. As the result shows, she was not unequal to the task.

The discovery of gold on the banks of Glacier and Miller creeks gave importance to a section of disputed territory on the confines of Alaska and British Columbia. The two hundred miners on the ground are mostly Americans, and at first claimed under the United States; but the United States government did nothing to insure security. Meantime the British government moved its line far enough north to cover the gold placers, and the British officers came along and demanded the payment of the tax to the colonial officials. The miners hesitated for a little, hoping for support from our Government; but, hoping in vain, they paid the tax and kept at work. The British are thus in possession.

Italians have emigrated in considerable numbers to the Argentine Republic and Brazil. At San Paulo, in the latter country, there was an outbreak the other day, resulting in the death of several Italians. The Italian government called for settlement, and presented with this new claim several old ones for damages inflicted on Italian subjects during the late civil war. It was proposed to refer all these matters to arbitration. A protocol was signed, in which President Cleveland was recognized as arbitrator, but unfortunately the Brazilian Congress refused its ratification. All these things have brought matters to a serious pass between the two nations. The feeling in Italy has become so intense that the king has issued an order forbidding the further emigration of Italian subjects to Brazil.

Facility of transportation is now one of the prime considerations affecting the condition of the market. Every little village is in competition with the whole world. The farmer on the Arcostock is, in wheat and corn, undersold by the one on the banks of the Platte River. It was a long leap ahead when beef and mutton were taken in refrigerator cars from Chicago, or even Texas, to New York and Boston. Fish are more perishable, and we usually obtain them near the Atlantic coast. But even in this a change is coming over the market. The Chesapeake firm in New York receives annually twenty carloads of halibut from Puget Sound. They do not need to underwell, for the reason that the quality of the article from the Pacific is said to be finer and more delicate than that from the Atlantic side.

The "Brooklyn's" Great Run.

The American government has, for some time, been intent on securing swift cruisers for the new navy. The successful builders thus far have been the Cramps of Philadelphia, who built the "Columbia" and "Minneapolis," which cost respectively \$2,725,000 and \$2,690,000. Then came the

"New York," which cost \$2,895,000, and, last of all, the "Brooklyn," which made its trial trip last week, and which cost \$2,980,000. The trial trip of 83 knots was made off Cape Ann, and the new cruiser proved herself the fastest naval vessel of her class in the world. The "New York" received high praise, but the "Brooklyn" now leaves her in the rear. The average speed of the "New York" on her trial trip was 21 knots an hour, but the "Brooklyn" on hers made 22 knots. In some parts of the run she made a better showing; her maximum was 23 knots, which is unprecedented. The Cramps receive nearly \$400,000 for excess of speed. Among those on board was Lieut. S. Takakura, naval constructor for the Japanese government, who remained below in a temperature of 100 degrees to witness the perfect operation of the machinery. The "Brooklyn" returned at the close of the trial to the Cramps' shipyard at Philadelphia.

Riot in Constantinople.

Constantinople was the scene of a great riot, Aug. 28. A party of men, armed with revolvers and bombs, forced their way into the Ottoman Bank, killing the gendarmes who were guarding the doors of the institution. The clerks and officers about the bank fled to an adjoining building for safety. The robbers stationed themselves at the windows and on the roof and kept up a lively exchange of shots with the police. Riotous outbreaks also took place in various parts of Galata, the largest suburb of the city, a number of shops being sacked and several persons killed and wounded. The robbers held the bank through the day and night; and further uprising was prevented by the presence of British, French and Italian guardships. Report declares that hundreds were killed. Though quiet prevailed in the morning, the excitement throughout the city was intense. The Armenian Revolutionary Society is credited with the rioting. They demanded certain reforms, and had, some days before, threatened violence if the claims were not allowed. The resignation of the Armenian Patriarch, Monsignor Izmerian, seems to have been the signal for disturbance. The Patriarch, however, had no relations with the rioters. Though in hearty sympathy with his oppressed brethren in Asia Minor, he disapproved the use of violence to secure the desired end.

The Viceroy's Reception.

Li Hung Chang, the Viceroy of China, who has been on a triumphal march, reached New York on Friday. A grand naval display greeted him in the harbor, and on landing he was driven to the Waldorf, where he met Secretary Olney and Attorney General Harmon, and where the preliminaries of the reception were gone through. The formal reception was to be held at the house of ex-Secretary Whitney on Fifth Avenue and 57th St. At the appointed hour on Saturday he was escorted thither, arriving in advance of President Cleveland, who came from Gray Gables on the yacht "Haphire." The Chinese envoy read to the President a neat little paper, expressive of the good will of his imperial master and his admiration of the country. The reply of the President was in his usual direct and forcible style. The occasion was a very pleasant one on both sides. Earl Li's party afterwards was tendered a reception by the mayor. The visit to General Grant's tomb was on the program for Sunday. The great Chinaman was accompanied to the spot by Col. Fred Grant and his son Ulysses, his brother, Ulysses S. Grant, Jr., and General Horace Porter. In the Park he was greeted by thirty thousand people who had waited his coming. He laid upon the tomb a splendid wreath, four feet in diameter, composed of bay leaves and mauve orchids, secured by a band of yellow velvet. It was the tribute of the wisest man of the East to the most commanding military genius of the West. The admiration of these two great men for each other was

mutual. At a later hour the party visited Mrs. Grant at her house. The occasion was one of striking interest.

McKinley's Letter.

McKinley's letter of acceptance is regarded by sound-money men as a masterly paper. He avoids no issue; he considers directly and carefully whatever matters legitimately enter the canvass. But, while every feature of the St. Louis platform is brought under review, the currency, as the controlling issue, has full and careful consideration. His exposure of the defective argument in favor of cheap money and free coinage is simple, clear and effective. The temper of the writer is as admirable as the argument he presents; he is cool, deliberate and candid. In regard to the coinage plank of the Chicago convention he says:—

"The character of the money which shall measure our values and exchanges and settle our balances with one another, and with the nations of the world, is of such primary importance and so far-reaching in its consequences as to call for the most painstaking investigation, and, in the end, a sober and unprejudiced judgment at the polls. We must not be misled by phrases, nor deluded by false theories.

"Free silver would not mean that silver dollars were to be freely had without cost or labor. It would mean the free use of the mints of the United States for the few who are owners of silver bullion, but would make silver coin no freer to the many who are engaged in other enterprises. It would not make labor easier, the hours of labor shorter or the pay better. It would not make farming less laborious or more profitable. It would not start a factory or make a demand for an additional day's labor. It would create no new occupations. It would add nothing to the comfort of the masses, the capital of the people or the wealth of the nation. It seeks to introduce a new measure of value, but would add no value to the thing measured. It would not conserve values. On the contrary, it would derange all existing values. It would not restore business confidence, but its direct effect would be to destroy the little which yet remains.

"The meaning of the coinage plank adopted at Chicago is that any one may take a quantity of silver bullion, now worth 53 cents, to the mints of the United States, have it coined at the expense of the Government, and receive for it a silver dollar which shall be legal tender for the payment of all debts, public and private. The owner of the silver bullion would get the silver dollar. It would belong to him and to nobody else. Other people would get it only by their labor, the products of their lands, or something of value. The bullion owner, on the basis of present values, would receive the silver dollar for 53 cents' worth of silver, and other people would be required to receive it as a full dollar in the payment of debts. The government would get nothing from the transaction. It would bear the expense of coining the silver, and the community would suffer loss by its use."

Bombardment of the Palace in Zanzibar.

Zanzibar is a sultanate of East Africa, comprising the islands of Zanzibar, Pemba, Lamu and Mafia, with a large territory on the mainland. By the Anglo-German convention of 1885 the Sultan was confined to a ten-mile strip on the coast. Foreign influence has long been powerfully felt in the sultanate, and in 1885 the island of Pemba passed into the hands of the East African Company. Two years later Germany, which had held a protectorate over the native government, passed her authority to England in consideration of the cessation of Heligold to Germany and the yielding of certain treaty rights in Madagascar. The protectorate acquired by England was really equivalent to annexation, and will become so whenever the Queen's government chooses. Though the natives are permitted to bear rule, the rule has to be in accordance with English ideas and interests. Departure therefrom is usually followed by summary dismissal from place. Of this we have illustration in what has just happened in Zanzibar. The old Sultan recently died, and Said Khalid at once took possession of the palace and assumed control of affairs. But the English authorities did not recognize his right to the position. Strong remonstrance was made against his attempt, but he refused to listen, and de-

clared his determination to maintain his claim by force of arms. Only one course remained open to the English—a bombardment of the palace. It was soon shattered, and the rebels surrendered. Khalid himself is to be transported. The outcome of the struggle was the proclamation of Hamoud as Sultan of Zanzibar. The sultanate contains about 200,000 population, 80,000 being on the main island.

Autonomy to Crete.

The Ottoman Empire is being slowly hewn away. Egypt was once hers, and Greece, and the lands along the Danube, but they are hers no more. To the region about Mount Lebanon the rights of autonomy have been accorded, and Armenia's turn will come, if the Sultan does not massacre the whole population in the meantime. The Turk held a heavy hand on the Christian population of Crete until the pressure became unendurable and the people rose in resistance. They were too strong for the small Turkish garrison and proposed annexation to Greece. The Great Powers would not consent, and now Count Goluchowski, Austrian minister of foreign affairs, proposes that Turkey grant the Cretans a new constitution, the main features of which are the appointment of a Christian governor and the establishment of Cretan financial autonomy with the payment of a tribute to the Sultan under the general guarantee of the European powers. The amount of the tribute paid annually is to be based on the amount of revenue collected in the island. The terms of the proposal have been accepted by both the Sultan and the Cretan insurgents. The adoption of this compromise scheme makes Crete practically independent. The island contains 200,000 people, of whom 40,000 or thereabouts are Mohammedans. The Christians have had a cold and often bloody sweat under Turkish rule, but the new order gives them a fresh chance to recuperate.

Centennial of Lithography.

"The principle upon which the art of lithography is based," says Mr. Reed, "is very simple—the antagonistic qualities of grease and water. An unctuous composition is made to adhere to a peculiar kind of limestone; the parts thus covered acquire the power of receiving printing ink; the other parts are prevented from receiving it by the interposition of a film of water; and then by pressing paper strongly upon the stone, impressions are obtained." Lithography has two distinct branches—drawing and printing. The art was discovered one hundred years ago by Alois Senefelder, a native of Prague, born Nov. 6, 1771. His father was one of the performers at the Theatre Royal at Munich. The son aspired to follow the father's calling and become an actor, but the way failed to open for him. Failing in his theatrical attempts, he turned his hand to printing. He was, however, more curious to learn the possibilities within the range of the craft than to master the regular details of the business. Among other things he stumbled slowly and by degrees upon the above principle of lithography. Though his first attempts were rude, the art had become well developed at his death in 1834. For several years Senefelder received a handsome pension from the royal treasury of Munich. The hundredth anniversary of the invention is to be celebrated by the artists of the Old World and the New. For this purpose a committee has been chosen by the several associations in the industry. The celebration will take the form of an exhibition of the different products of lithography, including the history and growth of the art, illustrated by specimens and prints from the earliest date and from all parts of the world. Proofs of the different inventions made at different times and applied to lithography, both chemical and mechanical, will also be exhibited. Lectures on various phases of the subject will accompany the exhibition. The halls of Terrace Garden, Brooklyn, have been secured for the 16th and 17th of October.

THE PRESENT UNUSUAL PRESIDENTIAL CAMPAIGN.

WHAT PART SHALL THE MINISTER OF THE GOSPEL TAKE IN IT?

Notable Opinions of Distinguished Men.

Bishop C. D. Foss.
President C. W. Elliot.
Senator J. R. Hawley.
Rev. T. L. Cuyler, D. D.
Ex-Gov. R. E. Pattison.
Hon. Neal Dow.
President W. F. Warren.
Rev. R. S. MacArthur, D. D.
Hon. John E. Russell.
Bishop J. H. Vincent.
Senator W. P. Frye.
Bishop F. D. Huntington.
Rev. Homer Eaton, D. D.
Rev. Hugh Johnston, D. D.
Hon. Harvey N. Shepard.
Rev. O. P. Gifford, D. D.
Hon. C. C. Corbin.
Senator J. H. Gallinger.
Dr. H. K. Carroll.
Rev. J. L. Withrow, D. D.
President A. W. Harris.
Hon. Nelson Dingley, Jr.
Hon. John Field.

Bishop C. D. Foss.
Methodist Episcopal Church.

MY conviction is that, in general, the pulpit has too little to do with the moral aspects of political questions, but that some pulpits have quite too much to do with merely partisan politics. The country ought to be stirred from side to side by a serious and thoughtful discussion, as free as possible from party rancor, of the question of mono-metallicism, bi-metallicism, and free coinage. In carrying forward such discussion in private conversation and through the press, the minister has the same rights as any other citizen, but I think most ministers would be sure to forfeit religious influence by discussing such subjects in their sermons.

This every minister can wisely do: He can pray daily, in his closet and at the family altar and frequently in the pulpit, to Him who "sitteth on the floods" and "sitteth King forever" that He, in His gracious providence and by the gift of His Spirit, may calm the passions of men, may bring to naught the arts of demagogues, may raise wise and good men to places of power, may guide and control the tides of public opinion in all parts of the land, and may bring such results of the present great political excitement as shall promote the moral and material welfare of the country.

We are doubtless in the midst of a great crisis, involving not only the question of coinage, but also of righteous government and national honor. The results of the November elections will reach down through coming generations. Not since 1860 has there been more urgent need for every Christian man to call on the Almighty Ruler to show Himself King in this Republic.

Philadelphia, Pa.

President Charles W. Elliot.
Harvard University.

IT seems to me that in the discussions accompanying the forthcoming Presidential election the part of a minister should be to insist on the general principles that national honor and honesty are the same as personal honor and honesty, that all business depends ultimately on the confidence which each man has in many other men, that the way to inspire confidence for the future is to keep faithfully agreements made in the past, and that national, like personal, well-being is promoted by a cultivation of mutual respect and good feeling and not by the inflaming of prejudices and hatreds.

Cambridge, Mass.

Hon. J. R. Hawley.
U. S. Senator from Connecticut.

IT is supposed that a clergyman has been studying all the great questions of religious and political ethics, etc., all his life and is qualified to lead his people in the right direction in all things. I therefore think it would be presumptuous in me even to make a suggestion. He should do, what I presume he will do in any event—pray God every day to save this nation from repudiation, dishonor and anarchy.

Washington, D. C.

Rev. Theodore L. Cuyler, D. D.

IN reply to your inquiry I would say that while every Gospel preacher's main theme is to be "Jesus Christ and Him crucified," yet he has no right to ignore any theme or question that directly affects the moral character of in-

dividuals, the purity of society, and the welfare of our country. The fact that such question is brought for decision to the ballot-box only makes it more imperative that the pulpit shall not be silent. The Christian grace of temperance is not to be ignored because "prohibition" is made a partisan issue, any more than the Gospel of human rights was to be ignored when Negro slavery was a sharply-drawn issue in politics.

This year several vital questions are submitted to the ballot-box—questions that involve the financial integrity of our government, the stability of our supreme judiciary, the authority of the national government to suppress dangerous riots, the right of every laborer to receive honest wages (without paying tribute to an oligarchy of silver-mine owners), and several other questions of momentous importance. At such a time no patriotic preacher's tongue should be muzzled. While he should not descend to the violent language of the mere partisan, or harp continually upon the political issues, yet he should calmly, earnestly and conscientiously present the whole truth to the consciences of his hearers. He should "speak the truth in love" faithfully. Having discharged this solemn duty to his country, he can, with a clear conscience, return to the transcendent duty of proclaiming Jesus Christ and a full salvation. Let him pray for both wisdom and courage, and then speak!

Brooklyn, N. Y.

Hon. Robert E. Pattison.
Ex-Governor of Pennsylvania.

I HAVE such a respect for the calling of the minister and the inspiration which directs him in his profession that I hesitate to offer any suggestion. I have no doubt, however, of one thing, and that is, he should preach the Gospel. This is possibly as much needed in the political campaign as at any other time. If the hearts of the people are right and moved by high and noble purposes, then with the means of information on political issues which abound on every hand and are within the reach of all, there need be no fear of the results of the election. Go preach.

Philadelphia, Pa.

Hon. Neal Dow.

YOU ask a question difficult to answer just now, because of many complications. The liquor traffic inflicts more mischief upon the country—more poverty, pauperism and crime, more misery, wretchedness and ruin to the people—than comes from all other sources of mischief combined. To legalize it and perpetuate it is "a great sin against God." What can we do about it? The famous Dr. Payson in his sermon, "Participation in Other Men's Sins," says: "Members of civil communities partake of all the sins which they might but do not prevent. When a person has power to prevent any sin, he is left to choose whether that sin shall or shall not be committed. The responsibility is upon him. . . . Why, then, may not God justly condemn us as partakers of all the sins which we might have prevented?" The liquor traffic is tolerated and perpetuated by the ballot; there is no other way by which that question can be determined. Every ballot in the box, whether the voter intends it or not, speaks emphatically for or against the saloon. No ballot of mine, either directly or indirectly, favors that "crime of crimes," "that sum of all villainies." The *Christian Worker*, in its issue of Oct. 29, 1891, said: "The liquor traffic exists in this country today only by the sufferance of the membership of the Christian churches. They are the masters of the situation so far as the abolition of the traffic is concerned. When they say Go, and vote Go, it will go." Who is he who will deny the truth of that? If true, then Dr. Payson was warranted in declaring that he who has the power to prevent sin and fails to do it, is himself guilty of that sin, whatever its character or magnitude.

Portland, Me.

President William F. Warren.
Boston University.

AS a rule the best political service a minister of the Gospel can render is that which incidentally results from his personal influence as an enlightened patriot and high-toned teacher of morals. This is at its maximum at times when no special campaign issues personal or other are pending. Nothing more endangers it than identification with partisans in methods that lead the public to suspect the minister's purity of motive. On this account in times of political excitement the more one can divest himself of his ministerial character in every discharge of civil duty, aiming only to act and speak as a good citizen, the better for the minister and for his future influence both religious and political.

In the present campaign the critical States are not those in which the chief circulation of the *HERALD* is found. The most ominous storm-centres are well to the West. Political preaching to congregations on the Atlantic seaboard, be it ever so wise, can do little good. The outcome is to be determined by the Western half of our voting population. Meantime, if by pen, or friendly personal conference, or by a judicious distribution of good documents, a minister in the East can undeceive any one of the thousands of honest voters who in the West have been deluded into making cheap money a religion, he will render the country and the

church and the cause of education an eminent service.

Boston, Mass.

Rev. R. S. MacArthur, D. D.
Pastor Calvary Baptist Church.

IT is useless to deny that a grave political crisis is upon us. The present discussion is moral rather than political. It is an illustration of Christianity applied to political duty. No patriotic pulpit can be silent when the honor of the nation is at stake. A God-fearing nation must have honor and honesty in its political platform. Politics is the science or art of government. In this high sense, politics must have a place in our religious life and teaching. We dare not adopt the satanic doctrine that there is no place in politics for the Ten Commandments and the Golden Rule. We must again insist upon the words spoken by an eloquent orator: "Nothing is politically right which is morally wrong." If a man cannot take his religion into his politics, then his politics must be very bad, or his religion very poor.

This nation is now on trial regarding its honor before all the nations of the earth. The crisis is not less grave than that of 1860. The pulpit may not discuss party politics in the ordinary sense of the term, but it must make no apology for insisting upon national honor, patriotic duty, and religious obligation. Piety and patriotism are twin flowers, growing on one stem, whose root is love to God and to men. We are to preach the Gospel of Jesus Christ; but that Gospel includes every interest of the human race. We know that these words of Terence, spoken in a Roman theatre, elicited the wildest applause: "I am a man, and nothing common to man is foreign to me." The Christian pulpit can say: I represent the Divine Man, and nothing common to the men for whom He died, is foreign to the pulpit which pleads in His name.

New York City.

Hon. John E. Russell.

A MINISTER of the Gospel may best use his influence to calm excitement; he should also counsel moderation and suggest fairness in estimating the motives of those who do not agree with our views. Without discussing platforms he may always properly remind men that this is a republic, carried on under a constitution framed at a critical period by wise men; it has been the sure foundation of our Union, and action under it, by the majority of the electors, is the only way to carry on our institutions. The people have made mistakes and may make them, but they must be trusted to rectify them by the teaching of experience. It will be well for ministers to reflect that no party in this election has proposed any revolutionary action or expressed any intention of opposing the popular will determined in the usual way.

We have the same patriotic people as in the past, but there is a deep discontent over a large part of the country which is rapidly growing sectional. New remedial legislation is proposed. While we may think the change in our financial system is in the wrong direction, we cannot deny that there is trouble and discontent. It is the cry of a burdened people; they have a right to complain; it is the duty of all of us to respect the burden and to examine the case. Our financial methods need reform; if their remedy is not a good one, it is our duty to propose something in the place of the "shreds and patches" that we have.

Let us acknowledge that the discontent of a great number of people is a serious impeachment of methods of government; that such a condition is not of sudden growth, but has its roots far back in the life of this generation. Let us recognize honest differences of opinion and seek to convince by reason and not by denunciation.

There is something deeper than a ratio of silver and gold; there is a feeling of oppression, a sense of wrong, a loss of respect for courts of law. This feeling is dangerous; let us seek to remove its causes. The wastes, class legislation, burdens and denials of constitutional rights; the economic changes which have so altered our social conditions, to which legislation has not conformed, will not be pushed aside by an election. Our people have been occupied and amused by elections and party cries as long as they can be. Whoever candidate is elected will have the same conditions to meet.

These are things that the minister must take into prayerful consideration and in a hopeful and cheerful spirit, never allowing the thought that the people are not to be trusted; for if we think that any considerable part of them desire to overthrow our institutions, we come to the lamentable conclusion that our system is no longer useful and universal suffrage is a failure.

Leicester, Mass.

Bishop J. H. Vincent.
Methodist Episcopal Church.

IT is the duty of every minister in the coming Presidential campaign to study candidly and critically the questions which the people are expected by their votes to answer. He needs this that he may deposit his own vote intelligently and conscientiously. It is his duty to discuss the question in the way of inquiry in private circles that he may gain information for his own sake and to direct his own political ac-

tion. I frankly confess that I do not myself see any reason for the public discussion in the pulpit of the political issues of this campaign. It is a campaign in which both sides are thoroughly and faithfully discussed in the public press, at the fireside, on the street, in the club room, in the public school—everywhere. Let the minister preach Christ, His loyalty to righteousness, His love of the people, His courage and fidelity, and whatever else in His gospel that will promote the love of justice and abounding good-will among men.

Chautauqua, N. Y.

Hon. William P. Frye.
U. S. Senator from Maine.

I ASSUME that you agree with me in the opinion that the first and highest duty of a minister of the Gospel is to prepare men for the life beyond the grave; to that end, to arouse them to the absolute necessity of Christlike lives here. But I do not believe that a minister ought to divorce himself from the rights, privileges and obligations of citizenship. Next to the salvation of men should follow, in his estimation, the good of his country. Set apart somewhat by his profession from political affairs, hence ordinarily somewhat unfamiliar with them, whenever any political issue is presented, big with good or ill to the people, he should give it careful, intelligent and conscientious study, not jump at conclusions; then, when he has arrived at a clear, well-defined judgment, make use of the influence of his prominent position for the promotion of the welfare of the people.

Washington, D. C.

Bishop F. D. Huntington.
Protestant Episcopal Church.

WE have reason to be thankful that the immediate political issue, seeing how it divides decent men, is rather material than moral. Thirty years ago preachers who took their message fairly from the Word of God could not very well deliver it without "preaching politics." A wholesale denunciation of such preaching is apt to come from a quarter where that preaching is needed, i. e., from a party that is afraid of it. Is it certain that if the audience addressed by the Apostles and their Master had been entrusted with the responsibility of suffrage as a means of legislation they would not have been instructed more pointedly than they were in the duties of citizenship and in political principle? As it was, classes and rulers were not spared, while social order and industrial justice were proclaimed.

The line of pulpit obligation in this regard at present is not without obscurity; it never is, because discrimination and equity, judicial faculties, are traits not universally found even in educated and conscientious ministers of respectable theological training. But in the case now at hand the way of a faithful and courageous watchman and messenger is simplified by the circumstance that the most critical and agitating question pertains rather to matters financial and secular than to those which are wholly ethical and spiritual. A very scrupulous clergyman need not be ashamed to be officially neutral in a debate of which hardly one intelligent civilian in a hundred can be said to understand the merits, bearings and details, to the bottom. It is, in fact, nearly frightful to consider how vast the number is of those voters who will actually cast their votes this fall on other grounds than knowledge, as on the opinion of some individual, local manager, newspaper, clique, or some prejudice or private advantage. Perhaps it would be safe to warn Christian people of the danger and folly of this weakness. He must take an extremely liberal view of his sacred calling, or must be a bold adventurer in the indeterminate speculations of political economists, who in holding forth about the currency can get much beyond one suggestive and pregnant text: "The silver and the gold are Mine, saith the Lord."

This is evidently a time when smart sermonizers will find easy opportunities to make themselves ridiculous in the eyes of their most sensible and sound-thinking hearers and to mortify their wisest friends. True as it is that every great public concern must have moral relations, it is equally true that moral truth may be injured or compromised and not promoted by mixing its presentation with fallacious reasoning, local contentions, partial conditions, or personalities imperfectly understood. There is open a large homiletical territory undisputed. The sins of Republicans are to a striking extent the sins of Democrats, Populists and Prohibitionists. There are enough of them for plentiful evangelical discourse. Godly believers, pure characters, noble lives, are in all the parties, needing further edification. It would do no harm to put congregations in mind that all Prohibitionists are not fanatics, all Populists are not anarchists, all Democrats are not destructionists, all Republicans are not plutocrats or their stipendiaries. Perhaps a discreet sermon might be delivered with profit on the wickedness of political vituperation, campaign lying and election slanders and sneers, in every pulpit in the United States, between now and next November. A demand for integrity, honor, incorruptibility, brotherly kindness, care for the weak by the strong, in office-holders and office-seekers, is in place everywhere and always. The Hebrew prophets are examples for us of an uncompromising cry for veracity and honesty, for fairness and independence at the caucus and the polls, for clean government, national and

municipal. The voice cannot be too fearless or free. Yet religion proper, religion explicit and unqualified, a revelation from on high, is the Christian pulpit's plain and definite burden and concern. It is comprehensive enough and diversified enough, is justified in itself, and is abundantly warranted by the only authority on which pulpits are built or ambassadors of Christ are commissioned and sent.

Syracuse, N. Y.

Rev. Homer Eaton, D. D.

Senior Agent Methodist Book Concern.

THE election of Mr. Bryan to the Presidency and the enactment of the Chicago platform into law would, in my judgment, bring greater dishonor to this country and greater disaster to the business interests of our people than has been known since the great civil war, inaugurated to perpetuate the evil of slavery. By the enactment of the Chicago platform into law the government would repudiate its financial obligations to the extent of forty-seven cents on the dollar, and such a panic would ensue in the business world as this country has never seen. The funds in the treasuries of all foreign missionary societies would shrink in value nearly one-half, bringing disaster to the foreign missionary work now being conducted by the great religious denominations of this country. Therefore, it seems clear to me that ministers of the Gospel should lift up their voices in the pulpit as well as elsewhere against the threatened evil. They should speak, not as political partisans, but as patriots and Christian men loving righteousness and truth.

New York City.

Hon. Samuel B. Capen.

THE present Presidential campaign may well be called "unusual," for not since the war of the Rebellion has this nation been in such supreme peril. The questions at issue are not the usual ones of politics and policies, but they go back of those, having to do with the very warp and woof of the national life. What ever may be theoretically true about silver in relation to gold, as the case stands today, with the increased output from mines and the mints of the civilized world closed to free coinage, the United States cannot enter upon the course proposed by one of the parties without practically repudiating nearly one-half of our national obligation and thereby covering ourselves with national disgrace. Granted that this is not the intent, this would be the result. What ever might have been possible twenty years ago under old conditions, whatever may be possible a few years hence under new conditions which may perhaps arise in the increased mining of gold, today, in 1896, the path marked out must end in dishonor.

Furthermore, private citizens are to be deprived of the right to make contracts in the world's standard; the nation is to have no right in time of peace, when its revenues are not equal to its expenses, to issue bonds; and the civil service is again to be prostituted to the low level which cost Garfield his life, and nearly wrecked us years ago under the cry, "To the victors belong the spoils." But, worst of all, the power of the Federal government to put down mob law when the State authorities fail, is called in question, and the old issue which we supposed was forever settled at Appomattox — the supremacy of the national government in all the States — is to be re-opened. Questions of tariff, of currency, and many others, which at times seem important, can wait now. They are trifles as compared with these deep problems which are to decide whether or not we are to move away from the old solid foundations and start downward upon a way which, once entered upon, may be as rapid as a toboggan slide in its course. In such a condition of affairs no patriot can be silent; certainly not the ministry, who are set as leaders among men. If these be silent, the very stones of the street might well cry out.

Coming to the practical question as to what the ministers shall do, should not the nation's danger be remembered more in our public prayers? We cannot have forgotten the agony of petition which went up without ceasing from every pulpit in the days of the Rebellion. Have they not failed in this regard in recent years, and is not this the time to remember our God? But the minister should use his influence in guiding the people to correct conclusions. This is no time for harsh or bitter words, much less for partisan strife. Let petty politics be hushed, while we reason and consult together. The people of this nation, by a vast majority, are honest, law-abiding, and liberty-loving, and they can be made to see where the path of national honor and national safety lies. It is true there are many things that are wrong; there are great poverty and distress, and great wealth is oftentimes cruel and tyrannical. But the proposed plan of semi-repudiation, and of weakness which encourages lawlessness, can bring only greater poverty, distress, and ultimate ruin.

And one thing the ministry can certainly do — insist that people shall not be misled by half-truths which really are untruths. To illustrate: Men to carry their point will tell you of the price of wheat a generation ago, and argue that if silver can be restored to its position, old prices may be largely restored. They forget to tell you that we have now the Argentine Republic and other new sources of supply, which did not exist in the past, and these, added to the increased facilities of shipment with low

freights the world over, make it utterly impossible to go back to old conditions. The price of wheat is fixed in Liverpool, and that price is made by the competition of the world. Men who have the ear of the public should not be allowed to practice deception on the ignorant.

In 1776 it was the village pastor who inspired the people to noble deeds, and we saw the same glorious power repeated in the dark hours from '61 to '64. Nor need we go back further than December last, when the country was stirred to its very depths by the Venezuelan matter. The Sabbath came, and without any chance for conference, from the Atlantic to the Pacific the ministers spoke. The passions of men were stilled, the new week brought another atmosphere to breathe, and the American pulpit showed its power over the hearts of men as perhaps never before. So, in this more serious hour, the ministry have a new call to educate and to guide their people along the paths of righteousness, which alone can exalt a nation.

Jamaica Plain, Mass.

Rev. Hugh Johnston, D. D.

Pastor Metropolitan M. E. Church.

I HOLD it to be the duty of the minister in ordinary Presidential campaigns to keep himself aloof from the discussion of party politics. But a crisis has come in the affairs of the nation, and the issues of the election are so far-reaching and all-important that I believe it to be the duty of every minister to study profoundly this money question and then enter upon what is really a campaign of education. He should do this, not as a partisan, but as a patriot. The distinctive issues that have separated the two great historic parties have been laid aside, and patriotic, sober-minded men of all parties should unite to preserve national honor and prosperity, public and private faith, honest money and sound finance.

Washington, D. C.

Hon. Harvey N. Shepard.

Attorney and Counsellor at Law.

IN my opinion, no narrow limitation upon the themes and topics of a clergyman from his pulpit can be defended; and it not only is his privilege, but his duty as well, to consider every matter which enters into the domain of religion or of morals. Of course it is not for him to maintain mere partisan positions; but if a party or a candidate shall have taken ground which, to his view, is inconsistent with right principle and with the honor of the nation, then he hardly can denounce the wrong without also denouncing the wrongdoer. Certainly the present is a time when men are called upon for action in compliance with the demands of their consciences as well as of their judgments; and it is entirely within the province of a minister of the Gospel to explain from the pulpit what he conceives to be the issues and duties of the campaign, and what responsibility therefore rests upon those who vote. On the one hand it is contended that the maintenance of a gold standard means the compelling of a debtor to pay to his creditor a larger sum in value, though not in name, than he received when the debt was contracted; and, on the other hand, it is contended that the free coinage of silver means the scaling of all debts at least fifty per cent., and that to this extent it is robbery. To my thinking it is equally certain that the tariff not only is a question of revenue, but of morals. I concede the right of the government to tax me for its support, but when it goes beyond this, and levies a tax, not for the purpose of providing a revenue for its own coffers, but to enable my neighbor to sell his goods at a higher price than otherwise he would receive, it seems to me that every consumer in the land to this extent is directly injured. The money question and the tariff question are the two issues between the Republican and the Democratic Parties, and both of them have a moral aspect. We all agree that the prohibitory question clearly is within the domain of morals. I for one always am ready to listen to a sincere and straightforward talk or address whether within or without the pulpit, and never should make objection to the choice of a minister because he brought into his sermon matters connected with politics, as well as with morals, even though I did not agree with his views.

Boston, Mass.

H. K. Carroll, LL. D.

Associate Editor of the Independent.

MINISTERS must, of course, be very discreet in discussing political topics in the pulpit. Moral principles are, however, always in their province, whether involved in personal conduct, in business affairs, in recreation, or in politics. Concerning party differences which have no moral significance they must not take sides as preachers or pastors. All will, or should, agree to this. As to whether they should discuss the moral aspects of the questions of free coinage of silver and of federal interference with the schemes of lawless mobs, I should say:—

1. Ministers have party prejudices as well as other men. Where these are strong, great care will be necessary to avoid giving sermons a partisan cast.

2. Some ministers could discuss the moral aspects of the questions at issue in a fair and helpful way; a good many could not.

3. In some congregations such a discussion would do more harm than good.

My conclusion is that very discreet ministers,

who have a thorough understanding of the issues, may do their voting members and the country a real service by pointing out the fallacies which lead honest men to support a scheme essentially dishonest, and law-abiding citizens to put themselves into the attitude of defending mob-rule. Other ministers would do best to keep silent.

New York City.

Hon. C. C. Corbin.

THE minister of the Gospel in the present campaign should take the same position that he would concerning any other moral question. There is less of politics and more of morality involved in the ensuing election than has been involved in any other election since that of 1860. What would have been said of a Methodist minister that professed to be a loyal man and did not raise his voice in condemnation of the attack upon Sumner? Now when as dire disaster threatens the nation, can there be any doubt as to the duty of the watchman upon the walls of Zion? Most emphatically, no! Then let the minister be what every layman should be — a patriot, and in word and deed prove himself such.

Webster, Mass.

Hon. J. N. Gallinger.

U. S. Senator from New Hampshire.

IT seems to me that the minister of the Gospel, like every other citizen of the Republic, should act in strict accordance with his convictions and beliefs on the questions under discussion. If he believes that low tariff and free silver will bring plenty and happiness to the people of this country, then manifestly it is his duty to advocate those doctrines and to vote for Bryan and Sewall. But if, on the other hand, he is persuaded that the so-called principles of the Demo-Populist candidates are in conflict with the best interests of the American people, calculated to bring disaster to business and sorrow and suffering to the homes of the masses, then surely he should preach and pray and vote for the success of the party that is in opposition to free silver coinage and in favor of adequate protection to American labor and American workshops. In reaching his conclusions the communistic and anarchistic utterances of the platform of one of the leading political parties of the country should not be overlooked, and if the minister of the Gospel finds in that platform covert threats against the peace and stability of society, he cannot escape the responsibility of denouncing it as unworthy of the support of the patriotic and law-abiding men of this great Christian nation. When the minister of the Gospel has applied the same tests to himself that other good citizens apply to themselves, and has crystallized his convictions into words and votes, he will have performed his full duty to both himself and his fellow-men.

Washington, D. C.

Rev. O. P. Gifford, D. D.

Pastor Emmanuel Baptist Church.

THE money question is a moral question. "The love of money is a root of all sorts of evil." The love of money is at the bottom of the present campaign for free coinage. Men are seeking cash at the cost of character. The Pharisees were covetous, "silver-lovers." It is the duty of the pastor in the present struggle,—

1. To be sure of his facts; study the money question in history and political economy. The pastor ought to be an authority on morals — his training fits him to think clearly and speak understandingly; but he must be careful as to his facts.

2. It is the pastor's duty to preach honesty, integrity, the law of God, the Golden Rule, applied righteousness, the coming kingdom, and the doing of God's will.

3. Public preaching might well be followed up with personal work. Votes are made, as souls are saved, by the buttonhole method.

Buffalo, N. Y.

Rev. J. L. Withrow, D. D.

Pastor Third Presbyterian Church.

AS to the part ministers of the Gospel should "take in the Presidential campaign," it seems to me that a wisely chosen part awaits every one of them. That may not be to act the part of a stump speaker. It may not be to turn the pulpit into a platform upon which pastors shall often harangue their hearers. I doubt if those Christian ministers did the most for patriotism and the perpetuation of the country who during the war, in the '60s, declaimed every week against the crime of rebellion. But those others did, who at well-chosen intervals raised their voices to full force in favor of the war for the preservation of the Union. The pulpit has more than one or several matters committed to

its concern; and whenever its occupants become hobby-riders, and trot out the same subject Sunday after Sunday, the very importance of the subject contributes to the mischief that is done. That is, if it were only the importance of a vegetable over a meat diet that one should discourse upon in tireless repetition, the evil results might be small; but let it be the subject of Sabbath observance, or temperance, or patriotism, or financial integrity, national and individual — if ministers make any one of these the weekly burden of their prophesying — not only is their influence for good diminished as the days go by, but all the more because they have made common a cause which deserves careful treatment. But let there be prudence in choice of times and seasons when speech is golden, and the voice of the pulpit is very far-reaching. It will be in the coming campaign.

There will be in every congregation a considerable percentage of people to whom the impending issue is an inextricable puzzle. Whether they shall nearly all know how many grains of gold make the gold unit, and how many the silver unit, and whether 16 to 1 means that one part of gold is equal to sixteen parts of silver, so far perchance that if the Silverites accused anybody who has one gold dollar can exchange it for sixteen silver dollars — as some are known already to have thought — this all is a matter for further information. But to expect that the majority of even the male voters of the country will work out a clear theoretical knowledge of the impending question of coinage is absurd. Meantime the babbler mounting a store box with a few catch phrases will capture votes by the handful, not through force of any vital facts, but by his violence of manner and ad captandum talk. And shall the pulpit keep silence at such a time, when the din of the demagogue is ringing in our ears?

There are issues of national honor and honesty involved. On none of these should Christian ministers keep silence. It is boldly and broadly declared on one side and denied on the other that if the Bryan party prevails every man and woman who by scripping and self-sacrificing has placed a dollar in a savings bank against a day of want will be cheated out of one-half of it. Men of highest moral and financial character and reputation assure us that such will be the case. There are many countries on this hemisphere which have adopted a silver basis, and in them we see it requires two silver dollars to buy what we can here get for one. This makes the poor always the greatest sufferers. How can a Christian minister keep silent when such an issue presses? Let us be "swift to hear, slow to speak," but let us not be "dumb dogs," nor bark except at those who have a bad record for the least patriotic deeds in the past. We have had four years of deprivation and deepening poverty. The masses were fooled in 1892 to believe that free trade would fill every man's pocket. Let us not allow another misleading device to dupe them without a brave protest.

Chicago, Ill.

Hon. Nelson Dingley, Jr.

Congressman from Maine.

I TAKE it for granted that few persons seriously question the right and the duty of the minister of the Gospel, who is set as a moral and religious teacher and guide, to make his influence felt for the right in the pulpit as well as outside, whenever political or partisan issues assume a place in which morality, law and order and individual and social well-being are clearly at stake. In the present national campaign the issues are almost as clearly moral as they were in 1856, 1860 and 1864. The preservation of the public faith, antagonism to all schemes looking to the depreciation of the currency and the repudiation of private or public obligations, reprobation of the anarchistic plank of a great party which condemns the executive of the nation for performing his sworn duty by interfering to prevent the stoppage of U. S. mail trains and the destruction of interstate railways by mobs beyond local control — not to mention other questions — all clearly raise moral issues on which it is the duty of the minister of the Gospel to take the side of honor, good faith, law and order, and the public welfare.

Leicester, Maine.

President A. W. Harris, Sc. D.

Maine State College.

I BELIEVE that in his private capacity the minister of the Gospel, like any citizen, should advocate, fearlessly but not offensively, the political principles and propositions which he believes in, but that in his official capacity he should avoid reference to political issues except as they touch moral questions. At the present time it is proper, in my opinion, for a minister as an individual to express in private his full and free opinions in regard to the great economic question which is before us; as a min-

"Pure and Sure."

Cleveland's
BAKING POWDER

Does the most work and the best work.

ister of the Gospel. It is right for him to impress upon his congregation the duty of giving the issues of the campaign careful and unprejudiced study, of acting courageously, in accordance with their honest convictions, whatever they may be, and without regard to personal interests, class sympathies, or party affiliations. I believe it would be unwise for a minister of the Gospel, in his public capacity, to advocate gold or free silver.

The present political situation, presenting an issue so largely sectional, is a dangerous one for the minister, and full of unusual temptations. Let the minister, and the layman also, be careful not to assume that his own section has all the truth. The money problem is one of political economy, and until the minister has carefully studied his text-books on political economy, and especially the subjects of money and finance, and obtained — what few men have — a clear understanding of the whole question, he would better not dogmatize.

I am inclined to think that this is one of the cases in which we should remember that the moral and spiritual influences of the church must not be sacrificed to forward any economic movement, however important.

Orono, Maine.

Hen. John Field.

I AM afraid that I am too much of an orthodox old fogey to write on the subject suggested. The minister occupies a unique position. The church is the common meeting place of the people, while in secular life society is divided by the various trades, callings and professions. When the church is entered all such differences are supposed to be laid aside, and men meet for the sole purpose of worshipping God.

When the pastor enters the pulpit he is now confronted by a congregation of Populists, Silverites, Democrats and Republicans. In the present crisis how shall he preach? What shall he preach?

While I believe the free silver issue has been forced to the front by the great silver kings and mine-owners of the West, there is among the masses of the Silverites sincerity and honesty in the belief that the free coinage of silver is essential to national prosperity. Therefore, although there is the great moral principle of honesty — personal and national — involved, it would not be fair to class all these people as thieves, traitors and anarchists. There can be no doubt, however, that the whole tendency of their teaching is toward repudiation and anarchy.

The minister of the Gospel cannot under any conditions get away from his great commission: "The Spirit of the Lord God is upon me, because He has anointed me to preach good tidings [the Gospel] unto the meek; He hath sent me to bind up the broken-hearted; to proclaim liberty to the captive, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn," etc. Let the minister who has any question as to his calling read the mission of the Apostles (Matt. 10).

In the history of nations, as of individuals, a crisis arises, such as the Revolution; or, as in 1861, the great Rebellion. Under such conditions the pulpit must never give an uncertain sound. Some of us regard the present crisis almost as serious as that of 1861. Greed, dishonesty and ignorance are the basis of the contest at present — greed of the silver kings in demanding the government (the people) to pay them one hundred cents for fifty-three cents' worth of their metal; dishonesty, in that some men want to discharge their obligations by paying in currency worth only fifty-three cents on the dollar; ignorance of the many is evident, who, clamoring for free silver, "know not what they do."

The minister individually must be controlled and guided as to his duty by his convictions and environments. I have always disliked to see the minister of Christ enter the political arena. I have known the life to be driven out of the church by incessant harangues on probi-

tion, etc. I consider the minister's work paramount. Paul taught that he is to preach the Word, instant in season and out of season; to reprove, rebuke, exhort, with all long-suffering and doctrine; rightly dividing the word of truth; warning every man and teaching every man in all wisdom, and praying that to each one may be given an understanding mind. Each pastor for himself must determine how far he can enter "the present unusual campaign."

Philadelphia, Pa.

SIDE GLANCES AT THE PACIFIC NORTHWEST.

"Argus."

BISHOP CRANSTON and family will find that the new episcopal residence, Portland, Ore., to which they have been assigned, is a delightful place for a home and unsurpassed as a centre of operations in supervising the interests of the Methodist Episcopal Church in the Pacific Northwest. Tacoma, Seattle and Spokane are thriving business centres, but it is even conceded by residents of the "three pillars of Hercules" just named that Portland is really the proper place for episcopal headquarters. This is a remarkable concession in view of the intense feeling of rivalry that prevails. Portland is in northwest Oregon in the Willamette Valley, about twelve miles from the confluence of the Willamette and Columbia Rivers, and is perhaps fifty miles from the Pacific Ocean. The Willamette River, rising in the mountains of the south and flowing northward, watering a valley of rare fertility and beauty, and anon breaking into falls and cascades, passes directly through Portland, dividing the city into two sections known as "West" Portland and "East" Portland. The river is a deep water harbor, carrying ships and steamers from all over the world. The snorting of tug-boats and the whistling of incoming and outgoing steamers at once impress the visitor with the importance of Portland as a commercial centre. West Portland is solidly built up with wholesale and retail establishments, backed farther west with residences, many of them artistic and expensive. In the background of the west are the Portland Heights, from which an inspiring view of the country can be obtained. East Portland is more scattering, and contains a larger proportion of residences. Five drawbridges connect the two sections of the city. All parts can be reached on electric, cable, or steam-motor trains. Three transcontinental railway lines centre in Portland — the Union Pacific, Northern Pacific, and Southern Pacific — giving direct accessibility to all points in Oregon, Idaho, and Washington, and thus enabling the resident Bishop to reach any portion of his "diocese" with comparative ease.

Methodism is firmly rooted in Portland, with twelve churches, a university, hospital, and the church paper; and with the added honor of being an episcopal residence, it is even more intensely Methodist than Spokane, which city is said to be nearly all Methodist. On the east side about five miles from the centre, and yet within the limits of the city, on a bluff one hundred and fifty feet high overlooking the river, can be seen the imposing buildings of Portland University, C. C. Stratton, chancellor. Portland Hospital and the Deaconess Home, owned and controlled by the Methodists, occupy a five-acre tract two miles east of the river in the direction of Mt. Tabor. A. C. Fairchild is superintendent of the Hospital, and Miss M. W. Mills of the Deaconess Home. The Pacific Christian Advocate, Dr. A. N. Fisher, editor, is comfortably housed in the A. O. U. W. building on Second and Taylor Streets. At present it is unknown whether Bishop Cranston and family will keep house or board, hence nothing can be said relative to the Bishop's residence. Taylor Street Church, Dr. Charles Edward Locke, pastor, is the mother church of Portland, and is a beehive of religious activity. It has the most central and advantageous location of any Protestant church in the city. The building will seat about a thousand. Rev. Henry Rasmus is pastor of Grace Church on Taylor St. near 12th St. The house will seat about seven hundred persons. It is in a residence neighborhood and the congregation is largely made up of families. St. Paul's is three-quarters of a mile south and west of Taylor Street Church, and Rev. J. W. Bushong is pastor. These churches are all doing good work, but their efficiency would be greatly increased if they were farther apart. Centenary, on the east side, in charge of Rev. T. P. Boyd, pastor evangelist, has a fine field. The building will seat twelve hundred, and there is a large tributary population with little in the way of counter attraction to hinder the pastor in building up a powerful and aggressive religious organization. Other churches in the suburban points are doing excellent work for Christ and Methodism. Bishop Cranston will find crude conditions here in some places, but he will also find aggressive and self-reliant qualities in the people that will enable them to overcome the obstacles and transform the untamed wilderness into a garden of loveliness.

The scenery around Portland is picturesque and impressive. It differs in many respects from the Puget Sound country; perhaps the difference lies in the greater diversity. While Washington scenery impresses one with its beauty, and exquisite tinting, and the delicate blending of lights and shadows, the feelings awakened in Oregon, while surveying the landscape on a cloudless day, are more akin to awe,

due to the boldness, strength and grandeur exhibited in the magnificent array of mountains, rivers, and valleys that seem to have been designed by a supreme architect and given shape by a master builder. The pilot-house of a steamboat at the confluence of the Willamette and the Columbia Rivers is an excellent landscape observatory. When the sky is clear five great mountain peaks, "the sentinels of the Pacific Northwest," are distinctly visible — Rainier, with a peak like a cocked hat of dazzling whiteness, standing out above the forests of Washington; St. Helen's, with the beauty and symmetry of a woman; Adams, with a flat, sharp profile; Hood, rugged and impressive; and Jefferson, a snow-clad peak in the south. Mt. Hood is near Portland, and has been ascended by a number of eminent Methodists. Dr. Geo. C. Wilding, now of New Jersey, once reached the top, and has a thrilling lecture on the subject. Dr. Fisher, of the Pacific Christian Advocate, also took a similar outing in company with Dr. Wilding. A good story is told about Dr. G. W. Gue, a delegate to the General Conference, and presiding elder of Portland District, in connection with a mountain trip. Dr. Gue is quite portly. He is full of war reminiscences. For some reason he failed to reach the top of the mountain. One day, while trying to explain the matter to some friends, he was interrupted by one of the listeners who remarked: —

"Doctor, I know why you didn't get to the top."

"Why?"

"It was a case of fat-Gue."

Reference to mountain-climbing brings to mind the achievement of a party of Tacoma Methodists in scaling the sides of old Tacoma, or Rainier, as you choose, 14,444 feet above sea level. The party was headed by Dr. Mariatt, pastor of First Church, Tacoma. The crowning event of the expedition was a Methodist class-meeting conducted in the mouth of the steaming crater by Dr. Jefferies, an Episcopal rector, who was a member of the party. Another exploit was that of Prof. Olof Bull, violin instructor in the Puget Sound University, who gained the top and played "Nearer, My God, to Thee," on his violin. Such expeditions are dangerous, and every party that ascends relates thrilling incidents of narrow escapes. Great crevasses yawn as if waiting to swallow up the climbers, and uncertain steps cut in the ice and snow threaten to hurl the adventurers into the depths below. Alpine-stocks are used, and the climbers are roped together in precisely the same way that they are in climbing the Alps. It is great sport, and every summer numerous parties make the ascent.

When Bishop Bowman was in this region last year he endeared himself to the women by kissing the babies when he baptized them, and greatly pleased his congregations with the simplicity and freshness of his preaching. One day while presiding over a certain Conference, he had considerable difficulty in preserving quiet. The brethren were rather uneasy and there was more or less moving about and talking in undertone at the General Conference. A committee chairman was reading a stereotyped report, which seemed to command little attention from the Conference because of the confusion, whereupon the Bishop began to clap his hands. Instantly the Conference began to clap vigorously, and the applause was loud and long. The Bishop arose and said: "I was not applauding that report. I was clapping my hands to get you to keep still. You are the noisiest lot of fellows I ever saw."

There are three Methodist educational institutions in the Pacific Northwest that are rapidly becoming centres of great influence. The Portland University has college, academic, grammar, normal and business departments, also schools of theology, music and fine arts. Willamette University at Salem, Ore., Willis C. Hawley, president, is the oldest institution of the kind in the Pacific Northwest. It is entering on its fifty-second year. The courses include full preparatory, normal and collegiate grades, with music. It has a large gymnasium. Puget Sound University, Tacoma, C. R. Thoburn, chancellor, is enjoying a phenomenal success. It is the only Methodist school in Washington. This school has received the fostering care and attention of Dr. Payne and Dr. Goucher. While here in July Dr. Goucher told the chancellor that this University had a splendid opportunity to develop an educational system consisting of colleges and academies located in convenient sections to act as feeders of the University. This idea has already taken shape in the purchase of valuable school property in Monterano, a thriving county seat in southwest Washington, toward which Dr. Goucher made a liberal subscription. A private school on Puget Sound wishes to sell out to the University and be absorbed in the general system. Last year there was a move in eastern Washington looking toward the establishment of a college to be known as "Bowman College." There is a possibility that if such a school is established it will come under the control of Puget Sound University.

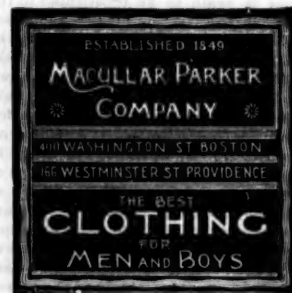
Dr. W. A. Shanklin, pastor of First Church, Seattle, reports that his church will give about

\$1,100 for missionary purposes this year. Dr. Shanklin has personally received over five hundred members during a pastorate of less than three years. His most marvellous achievement is undoubtedly the system of teaching church polity and doctrine which he has established. Doctrine is taught in the Junior League, Sunday-school and pulpit, and discipline in the prayer-meeting. One prayer service each month is devoted to the study of the Discipline. The results are highly gratifying. A heterogeneous congregation has been developed into a body of loyal Christian workers ready to devote time and money to the cause of Christ. Systematic instruction of this kind is imperatively demanded in the churches of the Northwest because of the diverse elements composing the congregations and membership.

In the last letter from the Pacific Northwest a reference was made to the career of Dr. Louis Albert Banks in Oregon, which seems to have created an impression not designed by the writer. It was an unfortunate half-truth, capable of double inference good or bad, according to the mental habit or state of grace of the reader, and "Argus" sincerely regrets that a few sentences in no wise intended as derogatory to Dr. Banks should have been misinterpreted as an insinuation that he was otherwise than temperate. Dr. Banks is regarded as one of the heroes of this country, and his early successes here and later achievements in the East as preacher, author and lecturer, are an inspiration to the promising young men who toil and suffer amid the privations of the Northwest. Dr. Banks is held in high esteem wherever he is known in Oregon and Washington, and his many friends here rejoice that he is in a position where he can exert an ever-widening and beneficent influence in advancing the cause of Christ.

In this connection it may not be amiss to say that the Pacific Northwest lost a valiant worker when Dr. Geo. C. Wilding, late secretary of Puget Sound Conference, transferred to New Jersey. Dr. Wilding was one of the leading preachers of this section, and ably represented the Northwest as a member of the General Missionary Committee. His friends here expect him to make a mark as preacher, lecturer, and writer. Another promising young man who served an apprenticeship in the Northwest is Rev. E. J. Moore, Ph. D., pastor of a church in Cleveland, O. Dr. Moore won an enviable reputation here as a preacher, a financier, and for general executive ability. He served several good appointments and always left the church in good condition. Dr. Samuel Moore, who served a full term as presiding elder of Tacoma District, is now in charge of a church in New York State. Dr. Moore was regarded as an eloquent and effective pulpit orator.

Among the beautiful novelties in pottery are the small trays having photographic underglaze pictures of celebrities, the likenesses being as perfect as the photographs and imperishable except by percussion. Those just landed by Jones, McDuffee & Stratton have Governor Wolcott, ex-Gov. George D. Robinson and Phillips Brooks.



A Positive cure for Coughs, Bronchitis and all affections of the Throat, Lungs and Chest.

Adamson's Botanic Cough Balsam

It loosens the cough, clears the lungs, allays irritation and leaves the organs sound and well.

Prices, 35 and 75 cents a bottle. Sold by all Druggists.



Nervous

People often wonder why their nerves are so weak; why they get tired so easily; why they start at every slight but sudden sound; why they do not sleep naturally; why they have frequent headaches, indigestion and

Palpitation of the Heart.

The explanation is simple. It is found in that impure blood which is continually feeding the nerves upon refuse instead of the elements of strength and vigor. In such condition opiate and nerve compounds simply deaden and do not cure. Hood's Sarsaparilla feeds the nerves pure, rich, red blood; gives natural sleep, perfect digestion, self-control, vigorous health, and is the true remedy for all nervous troubles.

Hood's Sarsaparilla

Is the One True Blood Purifier. \$1; six for \$5. Prepared only by C. I. Hood & Co., Lowell, Mass.

cure Liver Ills; easy to take, easy to operate. See

Hood's Pills

SUMMER SURPRISES IN ENGLAND.

Rev. Abner H. Gregory.

THIS summer surprise has followed surprise, as thunder-clap, thunder-clap amid the clear noonday serenity. First, it was a visit from one of my old classmates, in no less a person than Professor Mitchell of Boston University. He and his wife were visiting the English cathedral cities and other places of historical interest on their American wheels. How delightful to see his face once more since our graduation in the divinity school in 1876!

Then again we were surprised by a visit from Rev. John D. Pickles, Ph. D., pastor of Tremont Street M. E. Church, Boston, another old chum of Boston University. Mr. Pickles has been staying in Liverpool for some days attending the Wesleyan Conference, representing your most excellent paper, ZION'S HERALD. During the Conference Mr. Pickles made such remarkable progress in winning favor in every direction by his genial, frank and intelligent expressions, that he was called upon and consented to allow his name to appear as one of the principal speakers at the greatest and most enthusiastic temperance demonstration held in Liverpool for many years past. Mr. Pickles' friends will be glad to hear that he did great honor, not only to himself, but to the country he represented, and especially to the Methodist Episcopal Church of which he is a distinguished minister.

The great meeting was held in the largest public building in Liverpool, holding some six thousand persons, who filled it from floor to ceiling. It was truly delightful and inspiring to see and feel the enthusiasm of my old chum as he arose amid the sea of earnest faces—faced ready for any honest expressions of loyalty to the temperance cause when based upon great Scriptural principles. It was delightful to hear the first burst of applause as his name and country were announced by the chairman, Rev. Charles Garrett, the father of the English Methodist temperance cause. When the applause subsided, the speaker cautiously but courageously launched the little craft of his well-chosen thoughts, and away he went, carrying all before him, being supported by the Christian British enthusiasm from the beginning to the end of his forceful, telling and eloquent address. It was a noble effort, and had a nobler effect.

The points the speaker touched were briefly as follows: The same great battle has to be faced and fought in America as in Great Britain. Three things were coming to the front: 1. A resolute, determined, organized, desperate oligarchy, which fears neither God nor man, and which is entrenched in three mighty forces of modern society—in the politics of the day, in the avarice and lust for gold absorbing the minds of the millions, and in the abnormal appetite of the age—a trinity of devils. The responses to these statements, and their amplification, were overwhelming. 2. The drink traffic is an evil, only evil, and that continually, without one single redeeming feature, flinging its blight over everything—over the individual, the home, society, and the church of Christ—robbing heaven and peopling hell. 3. Such an enemy to all that is good and pure and lovely cannot be overthrown by a sudden assault. This Mr. Pickles very aptly illustrated by a reference to the charge of Balaklava. A long hard fight is before both countries; but, said the speaker, rising to the importance of his utterances, the battle will certainly be won in the end—won by a union of all available forces. Mr. Pickles' statements respecting the discipline of the M. E. Church, his telling, Homer-like touches, coloring his beautiful peroration, when speaking of the reinforcements and the outlook, brought cheer after cheer. He closed simply, but sublimely, with a few well-chosen words describing the sunrise from the stern of the ship on which he sailed to England, and applied the illustration to the outlook of the temperance cause. I could but exclaim, as he resumed his seat amid the burst of cheers, "Well done, Pickles!" "Hear! Hear!" was the response from many around me on the large platform. Should Mr. Pickles ever visit this country again, a very warm welcome will be accorded to him, especially by his Wesleyan friends.

Christ Church, Kensington, Liverpool.

WHAT WILL A SILVER BASIS MEAN?

[From the speech of Hon. THOMAS B. REED, delivered at Old Orchard, Me., Aug. 13.]

ETHER the silver men expect silver under free coinage to go to par, or they do not. If they do, they have not one single fact on which to depend. All human history is not only against them, but overwhelmingly so. If over-valuation of silver by three cents on a dollar drove all the gold out of our country for sixty years once in its history, what will fifty cents of over-valuation do? Why, it is as clear as mathematics. We shall then be on a silver basis, whatever that may be. If we get there, the basis will either be stable or unstable. If it is stable, what improvement will that be? Are there any more potatoes in four pecks than in one bushel? Are 133 75-cent dollars worth any more than 100 100-cent dollars? Does a dollar get any more valuation by changing it into copper? But suppose the new standard is unstable, what will happen then? Well, human experience is here to tell you. All uncertainties are a detriment to business. For the last fifty years all the struggle of business has been toward certainties. Business has long ago ceased to be gambling. Small and sure profits often repeated are the foundation of modern wealth. The Suez Canal, the ocean cable, the swift steamships, and the swiftest railroads are all harnessed into this service; whoever that can have a stable currency and swings off into an unstable currency, sets himself against the civilized world, and must take the consequences. But, say some of these men, suppose we do swing off from Europe, we join the great silver-using countries, China and Japan and Mexico, and all the rest with their 900,000,000 inhabitants. Why not give up the European mode and take the trade of China and Japan? This sounds well. It looks all the larger because it exists in imagination. Do you suppose we could get the trade of these countries by simply having the same money? Such ideas, like the old-time cry of "markets of the world," are of such stuff as dreams are made of. Trade takes decades, nay, centuries, for its growth. But let us imagine we could have all that trade which would come to us. See how actual experience will cause to dwindle the figures of the imagination. In the first place there are no 900,000,000 of silver-using people. One hundred and fifty millions of these outsiders are on a paper basis. We could not get them even by giving them greenbacks. How much do you suppose the remaining people take of our stuff now? Only \$50,000,000. How much do the gold countries take? Seven hundred and sixty-five millions—only about thirteen times as much. Great Britain alone takes \$400,000,000 of our products—eight times as much as all the silver countries in the world. We buy of silver countries \$117,000,000, of gold countries \$530,000,000. Putting these figures together, our trade with silver countries is \$169,000,000, with gold countries \$1,300,000,000—one to nine. Do you desire to exchange \$9 worth of trade for \$1? Do you want to do anything which will even tend to make such an exchange?

Ah! but we want the prosperity of Japan and Mexico. Really, my friends, we passed that stage of prosperity long ago. Mexico prospers because of silver! A constant fall of the dollar and no rise of wages—and you call that prosperity! For the middle-man it may be, and for the manufacturer also, but for the wage-earner not yet. So far as wages are lowered, so far has silver contributed to manufacturers' profits. But not even lowered wages—a thing intolerable for our people—has started production in Mexico. What was Mexico once and what is she now? Once she was the land of revolutionists, of fratricidal strife, torn asunder on the ambition of any petty chief. Now, under Porfirio Diaz, representing the growing civilization of his country, she is the land of peace. Not silver and dwindling wages have revived Mexico, but Porfirio Diaz and the civilization he represents. Let me venture to say just here that neither Mexico nor any other country will ever have true prosperity until she has increasing instead of diminishing wages. We passed Mexico's prosperity long years ago, and no man in his senses will ever want to go back to that. How we shall meet the competition of the cheap labor of Oriental countries is a problem for the future, but this much we do know, that cutting the dollar in two is no solution whatever, and that the permanent lowering of wages here by any device will never be tolerated by the people of America. Remember that this contest to-day is not between bimetalism and monometal-ism. This contest is between silver monometal-ism, which we have not, and gold monometal-ism, which we have.

Is Your Pastor's Salary Paid?

IN a few days the Fall Conference meet. At their own expense the pastors of our churches go to the designated meeting-places, some to be returned, some to be moved. With all, the fiscal year ends with Conference time. Most receive small salaries. The utmost care is required to make the ends meet. They have no income beyond their salary. It is the solemn duty of the stewards to see that this is paid. Beyond instructing the stewards as to this duty, the pastor should have no financial concern. Nothing more surely injures his influence than an exhibition of a mercenary spirit. To be compelled to urge, and to keep on urging, the congregation to pay his salary—which in some places is the condition of receiving it—is to make people believe that he is more concerned for his money than for the souls of his people.

Very naturally some ministers suffer in purse rather than lose the confidence of their parishioners.

But if they are not paid, what follows? Manifestly they cannot pay their bills. This saps their self-respect and ruins their reputation. It makes it well-nigh impossible for them to move to a new appointment, and causes their successors to be held at arm's-length by butcher, and grocer, and tailor, and the rest. The impairment of usefulness directly attributable to this is far-reaching and lamentable.

The obligation of a charge for arrears of salary is not canceled when the pastor is sent to a new appointment. The change cancels no debts. Those whom he owes do not so reckon it. For a church to dismiss its conscience with its pastor, is rank repudiation and dishonesty.

Given a board of earnest and pious stewards and a faithful and devoted pastor, no difficulty should be experienced in raising the salary. A prompt start, a systematic plan well worked, and failure is out of the question. The plan of weekly payments is best, both for pastor and people. The amount is more easily spared, and the pastor is enabled to pay as he goes. The great danger is in neglect and delay. The immemorial rule is a balance-sheet every quarterly meeting. This should show all claims met in full. But too often the deficiency of one quarter is loaded on to the next, and in increasing amount carried over to the last of the last quarter, when it comes in competition with church benevolences and the odds and ends of a Conference year, and is not unfrequently settled by a note in bank, a financial handicap for the year to come.

We confess there seems to be poetic justice in this to the pastor who procrastinates the Conference collections, and allows them to be crowded into the last quarter. It is poor management all round, and cannot fail to end in disaster, both financial and moral. — Western Christian Advocate.

A NOTE OF WARNING.

Rev. Edward F. Phelan.

SINCE reading in last week's ZION'S HERALD the admirable article by Dr. Pickles on Ian Maclaren, I have thought that you would do us justice to the Scotch writer and preacher to set him in the right light before the readers of the HERALD; for, in spite of the attractive and winsome character of his books, he is a very unsafe person for your readers to admire lest in their admiration of him they lose their orthodoxy. Below I quote from "Discussing Ian Maclaren's Theology" in the Literary Digest of Aug. 15, which shows that even the Presbyterians are setting him aside, seeing his unsound doctrinal teachings. Dr. Cuyler says concerning his "The Mind of the Master": "Dr. Watson ignores all our Lord's teaching on the fundamental truths of regeneration, the love of God in redemption, faith in God, the resurrection, the eternal life." In conclusion, Dr. Cuyler protests that he does not belong to the tribe of heresy hunters, but he advises Ian Maclaren to stick to his "Bonnie Brier Bushes and leave theology alone." Dr. Joseph Parker of London says: "The Mind of the Master" is antagonistic to the most widely accepted standards of all evangelical churches. No doctrine has suffered more painful evisceration at the hands of Dr. Watson than the central and vital doctrine of the Atonement." And the Belfast Witness (Presbyterian, Belfast, Ireland), referring to a sermon preached by Dr. Watson in Belfast, after pointing out his erroneous statements about the two selves in our nature referred to in his sermon upon Zacheus, says: "Dr. Watson told his audience that Jesus' kindness and sympathy resulting in the reformation of the publican is the atonement. It is not the atonement according to the New Testament and the catholic faith. The fact is, this teaching comes perilously near to the Broad Church rationalism which eliminates from Christianity all its distinctive elements and leaves us nothing but a general ethic common to Bakya Muni, or Epictetus, or other pagan moralists."

Besides these quoted, the Congregationalist and N. Y. Observer speak plainly in pointing out Dr. Watson as an unsafe guide; and why should not ZION'S HERALD do the same in warning its readers?

Manchester, Conn.

How D. L. Moody Rests.

THERE is a delightful bit of description entitled "Mr. Moody's Resting," given by Rev. C. I. Scofield in the Christian, the well-known London weekly. This correspondent says:—

"It is amusing to see Mr. Moody do what he calls 'rest.' The day's 'rest' begins at five o'clock in the morning with a simple breakfast, and ends seventeen hours later, when, tired and happy, the great evangelist retires for the night. By six o'clock in the morning he may be at Mount Hermon, bustling into the kitchen where the busy cooks are preparing breakfast, inspecting the food, often tasting of every dish to assure himself of its quality; or down at the great barn where the boys are at work, looking over the large herd of cows, scrutinizing every detail of the farm, and then meeting the students in chapel with a stimulating talk or tender exposition of Scripture.

"Hurry back to his home, he opens his mail, always immense, and writes or dictates answers. Then he gives attention to the innumerable details of the administration of the three great Northfield institutions—the seminary, the training school, and Mount Hermon school—and to the careful planning of the summer conventions. It has often been remarked that the charm of these great gatherings is largely in their freshness and spontaneity, and this is true of the result; but the throngs who feel and remark upon that charm do not know that it is a result achieved by long months of most painstaking preparation. In nothing, perhaps, is Mr. Moody's genius for command more manifest than in his capacity for details. Nothing is too minute for his best thought, for he well knows how much results may depend upon little things.

"Of course, along with this genius for details go remarkable quickness of insight and of decision. When it is remembered that June, July and August each brings its distinctive gathering at Northfield, it will readily be understood that the preliminary work is enormous. Mr. Moody would find his own industry and capacity inadequate to the accomplishment of all this work, if he had not able and trustworthy lieutenants. These he finds in his eldest son, William R. Moody; his nephew, Ambert G. Moody; and his son-in-law, Mr. Percy Pitt. Each of these energetic and capable young men, trained in Mr. Moody's service and familiar with his methods, is implicitly trusted to execute his plans.

"And beside these things, which are local, no inconsiderable part of Mr. Moody's 'rest' is taken up with the affairs of the Chicago Bible Institute, the Colportage Association, the Prison Evangelization Society, and with the stream of visitors from every part of the world. During the conventions all his work must go on, and, in addition, the conduct of the meetings. And this is Mr. Moody's idea of 'rest.' When this is over, his work begins."

Sankey's Most Famous Hymn.

AT a great gathering recently in Denver, Mr. Ira W. Sankey, before singing "The Ninety and Nine," which perhaps of all his compositions is the one that has brought him the most fame, gave an account of its birth. Leaving Glasgow for Edinburgh with Mr. Moody, he stopped at a new stand and bought a penny religious paper. Glancing over it as they rode on the cars, his eye fell upon a few little verses in the corner of the page. Turning to Mr. Moody, he said, "I've found my hymn." But Mr. Moody was busily engaged and did not hear a word. Mr. Sankey did not find time to make a tune for the verses, so he pasted them in his music scrapbook. One day they had an unusually impressive meeting in Edinburgh, in which Dr. Bonar had spoken with great effect on "The Good Shepherd." At the close of the address, Mr. Moody beckoned to his partner to sing something appropriate. At first he could think of nothing but the Twenty-third Psalm, but that he had sung so often; his second thought was to sing the verses he had found in the newspaper; but the third thought was, How could it be done when he had no tune for them? Then a fourth thought came, and that was to sing the verses anyway. He put the verses before him, touched the keys of the organ, opened his mouth and sang, not knowing where he was going to come out. He finished the first verse amid profound silence. He took a long breath and wondered if he could sing the second the same way. He tried it and succeeded. After that it was easy to sing it. When he finished the hymn the meeting was all broken down—the throngs were crying and the ministers were sobbing all round him. Mr. Sankey says it was the most intense moment of his life. From that moment it was a popular hymn. Mr. Moody said at the time that he had never heard a song like that. It was sung at every meeting and was soon going over the world. While traveling in the Highlands of Scotland a short time later, Mr. Sankey received a letter from a lady at Melrose thanking him for singing the verses written by her sister. That sister was Elizabeth C. Clephane. He wished to call it "The Lost Sheep," but Mr. Moody insisted upon calling it "Ninety and Nine" whenever he announced it. Mr. Sankey firmly believes that God inspired him to sing that song with such effect, and the honor should be His. — Outlook.

When you buy
Sarsaparilla
Ask for the best and you'll
Get Ayer's.
Ask for Ayer's and you'll get
The Best.

AARON R. GAY & CO.
Stationers and Bank Book
Manufacturers.
ACCOUNT BOOKS
Of any desired pattern made to order.
123 State St. Boston, Mass.

REMEMBERING & MAKING
B. YERGEN-SAYMAN
DAVID CHAMBERS
FARMHOUSE
ANCHOR
EUREKA
ATLANTIC
BRADLEY
BRADLEY
JEWETT
UNION
SOUTHERN
SHIPMAN
COLLIER
MISSOURI
RED SEAL
SOUTHERN
JOHN T. LEWIS & SONS
MOORELY
SALEM
CORWELL
KENTUCKY

THE KIND THAT PAYS, the kind that lasts. In painting, labor is three-fourths the cost; and with Pure White Lead and Tinting Colors more work can be done in a given time than with inferior materials. It makes—with Pure Linseed Oil—the best paint and the kind that lasts. To be sure of getting

Pure White Lead

examine the brand (see list genuine brands). Any shade or color desired can be easily obtained by using NATIONAL LEAD CO.'s brands of Pure White Lead and Tinting Colors.

Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to these intending to paint.

NATIONAL LEAD CO.,
1 Broadway, New York.

The Family.

OUR HOME-MAKER.

Where the mountains slope to the westward,
And their purple chalices hold
The new-made wine of the sunset,
Crimson and amber and gold—

In this old, wide-open doorway,
With the elm boughs overhead,
The house all garlanded behind her,
And the plentiful table spread,

She has stood to welcome our coming,
Watching our upward climb,
In the sweet June weather that brought us,
Oh! many and many a time!

Today, in the gentle splendor
Of the early summer noon—
Perfect in sunshine and fragrance,
Although it is hardly June—

Again in her doorway opened,
And the house is garlanded and sweet;
But she silently waits for our coming,
And we enter with silent feet.

A little within she is waiting;
Not where she has met us before;
For over the pleasant threshold
She is only to cross once more.

The smile on her face is quiet,
And a lily is on her breast;
Her hands are folded together,
And the word on her lip is "rest."

And yet it looks like a welcome,
For her work is compassed and done,
All things are seemly and ready,
And her summer is just begun.

It is we who may not cross over;
Only with song and prayer,
A little way into the glory
We may reach as we leave her there.

But we cannot think of her idle;
She must be a home-maker still;
God giveth that work to the angels
Who fittest the task fulfill.

And somewhere yet in the hilltops
Of the country that hath no pain,
She will watch in her beautiful doorway,
To bid us a welcome again.

—ADELINE D. T. WHITNEY, in *Boston Transcript*.

Thoughts for the Thoughtful.

To give ourselves to Thee, to blend
Our weakness with Thy strength, O Lord, our
Friend,
This is life's truest privilege and end.

—Susan Coolidge.

The year is getting to feel rich, for his
golden fruits are ripening fast, and he has a
large balance in the barns, which are his
banks. The members of his family have
found out that he is well to do in the world.
September is dressing herself in showy
dahlias and splendid marigolds and starry
sinnias. — *Oliver Wendell Holmes*.

People who are in earnest are apt to be a
little one-sided, narrow and fanatical. But
the Lord uses such agents to move the
world. Do not oppose them, but endeavor
to moderate them, and, like Paul, to show,
if you can, a more excellent way. — *James
Freeman Clarke*.

There are no dreams like "sea dreams."
How grand it was last night after sunset to
walk a quarter of a mile beyond our lodg-
ings and find myself in a solitary white
road, with barley and wheat fields on each
side, a hint of vast distance eastward, the
sea westward, the lighthouse with its steady
white star, the lightship out at sea with its
red light going in and out, the first stars
appearing, the soft, fresh night breeze blow-
ing, the hush, the calm, the sublime calm,
"the rising mind," the sense of God! —
From "Letters" of JAMES SMITHAM.

Lord, I had planned to do Thee service true,
To be more humbly watchful unto prayer,
More faithful in obedience to Thy Word,
More bent to put away all earthly care.

I thought of sad hearts comforted and healed,
Of wanderers turned into the pleasant way,
Of little ones preserved from sinful snare,
Of dark homes brightened with a heavenly ray;
Of time all consecrated to Thy will,
Of strength spent gladly for Thee, day by day,
When suddenly the heavenly mandate came,
That I should give it all, at once, away.

And was it loss, to have indulged such hopes?
Nay, they were gifts, from out the inner shrine,
Garlands, that I might hang about Thy cross,
Gems, to surrender at the call Divine.

— *Caroline M. Noel*.

Think of the brokenness, the incompleteness,
the littleness, of these lives of ours.
We get glimpses of beauty in character
which we are not able to attain. We have
longings which seem to us too great ever to
come true. We dream of things we want
to do; but when we try to work them out,
our clumsy hands cannot put them into
realizations. We have glimmerings of a
love that is very rich and tender, without
trace of selfishness, without envy or jeal-
ousy, without resentment — a love that
seeketh not its own, is not provoked, bear-
eth all things. We get the vision from the
life of Christ Himself. We say, "I will
learn that lesson of love; I will be like
that." But we fail. We strive to be sweet-
spirited, unselfish, thoughtful, to keep good
temper; but we must wet our pillow with
tears at the close of our married days, be-
cause we cannot be what we strive to be.
We have glimpses of a peace which is very
beautiful. We strive after it — strive with

intense effort, but do not reach it. So it is
in all our living. Life is ever something
too large for us. We attain only fragments
of living. Yet all this incompleteness, this
unsatisfactoriness, this poor unattainment,
finds its realization in the risen Christ. His
is the perfect life, and in Him we shall find
fullness of life. — *J. R. Miller, D. D.*

As the vine-root, hidden far away in the
earth, tries to repeat itself in every green
frond that waves in the balmy air, and in
every reddening grape, so does the Christ-
life, pouring into our nature from the heart
of our Lord, yearn to repeat itself more
fully and perfectly within us. Every time
we loathe ourselves and repent; every time
we catch a new vision of our ideal, and
long to transfer it to ourselves; every time
we feel within ourselves a kindred-
ship with great and holy souls, we are re-
ceiving another pulse of the life of Jesus
seeking to express and realize itself. At
whatever cost, we must then agonize to
answer and realize the divine promptings,
"not disobedient to the heavenly vision."
— *Rev. F. B. Meyer*.

The will of God is like a rope thrown to
us as we struggle among the untamed
waves. To remain "independent" is to
repulse all succor, all salvation; it is to
wander without a compass and without a
chart through the fury of the storm. To
obey is to seize the rope, to face the blast,
to brave the storm, to advance against the
confederate waves, to let one's self be ir-
resistibly drawn toward the invisible harbor
where our Heavenly Father awaits us.
Obedience is duty under all its forms. Obed-
ience is faith and resignation. Obedience
has for its watchword, "May Thy will be
done," which means, "I will fulfill it when
I am strong; I will accept it when I am
weak." — *Wilfred Monod*.

A London paper tells this touching story
of Professor Herkimer. His aged father,
who lives with him in his splendid home at
Bushey, used to model in clay in his early
life. He has recently taken to it again;
but his fear is that soon his hands will lose
their skill, and his work will show the
marks of imperfection. It is his one sor-
row. At night he goes to his early rest,
and when he has gone his talented son goes
into the studio, takes up his father's feeble
attempts, and makes the work as beautiful
as art can make it. When the old man
comes down in the morning he takes the
work and looks at it, and rubs his hands
and says: "Ha! I can do as well as ever I
did!" May we not believe that the hands
of Divine Love will thus make over our
feeble work for God till it shall bear the
light of day and be perfect to all eternity?
— *N. Y. Observer*.

When you read how the lady of the
house of Douglas thrust her own arm
through the bolt grooves of the door and
let the murderers break it while her king
had time to hide; or how the pilot of Lake
Erie stood undaunted upon the burning
deck, and, reckless of the intense agony,
steered the crew safe to the jetty, and then
fell dead among the crackling flames; . . .
whose soul is so laden that it does not thrill
with admiration at deeds like these? But
think you that these brave men and
women sprang, as it were, full-sized into
their heroic stature? Nay; but, like the
gorgeous blossom of the alce, elaborated
through long years of silent and unnoticed
growth, so these deeds were but the bright
consummate flower borne by lives of quiet,
faithful, unrecorded service; and no one,
be sure, has ever greatly done or gloriously
dared who has not been familiar with the
grand unselfishness of little duties. — *Canon
Farrar*.

HER OWN SOUL

Annie L. Hannah.

"WHAT'S the matter, dearie?"

Katharine looked up from the
letter she was reading with rather a trem-
ulous smile upon her lips.

"Isn't father so well?" went on the dear
old lady with whom Katharine had been
passing the long summer since her father
and mother went abroad for the former's
health.

"Yes, Miss Martha, he is even better than
they had hoped; so much better, in fact,
that the doctors want him to remain two
months longer. They say that if he will
consent to that, he will return quite cured.
But" — and here Katharine's head went
down suddenly to hide the blinding tears.

"Yes, I know, dear. I know how dis-
appointing it is when you expected them so
soon; but I know, too, that you are going
to be a brave girl and try to put up with
the old lady for a while longer. She is very
sorry for you, but she cannot help being a
little glad for herself; she will miss you
very much when the time comes that you
must leave her, dear. But come and have
the little cry out, and then we will look
matters in the face."

What a comforting invitation! Kath-
arine did not hesitate to avail herself of it.
Crossing the room, she flung herself down
upon the floor and buried her face in the
kind arms held out for her, and there let
the tears have their way. It was indeed a
bitter disappointment; and though she
would be brave enough presently, and glad
even of her disappointment, for the moment

she let her grief have its way, and Miss
Martha held her close, passing her hand
tenderly over the bright brown head with a
little caressing motion.

"There! now I feel better!" and Kath-
arine lifted her face, where the smiles and
tears were "making a regular sun-shower,"
as Miss Martha declared as she stooped to
kiss her. "And oh, Miss Martha, you are
such a dear to let me! You don't know
how my throat was aching for that cry.
But now I am already rejoicing that they
are going to stay — oh, dear! here's Dr.
May! What will he think of me?" And
laughing and blushing, as it was too late to
move, Katharine looked up at the doctor as
he came into the room.

"Betty told me to come right in, Miss
Martha," he said, as he came and took her
hand, "but I should not have done so" —
glancing down mischievously at Katharine
— "had I known that Miss Reeves was
confessing her wickedness and receiving
absolution. Have you been very naughty,
Miss Kate?"

"No," said Katharine, mopping her eyes
and laughing back at him. "I have been
really quite good, for me, for some time
past; but I've had a disappointment, Dr.
May, and have been crying over it like any
other spoiled child. I've just heard that
my father and mother will not be back for
two months, and having made up my mind
to seeing them next week" — but there
she paused suddenly, and bit her lip.

The doctor turned away from her and
began asking Miss Martha how she was
feeling after her attack of dizziness the day
before; and from that went on to tell her,
in answer to her question, about the young
school mistress down in the village, who
had been ailing for the past week.

"The fact of the matter is, that the girl
needs a long rest. She has been working
hard at a summer school during the vaca-
tion, and now has come back utterly unfit
for her work here. She will not slight the
school, but she will kill herself if she is not
careful. It is a pity that some one does not
die and leave her a fortune, or at least
enough to pay for a two months' vacation
without thought of care of any kind."

Katharine, during this interval, had suc-
ceeded in getting herself in hand, and now
sat leaning against Miss Martha's couch
with her head resting on one hand, her eyes
wandering away over the lovely meadow
which stretched off to the foot of the
mountain. She did not join in the conver-
sation which followed, or show in any way
that she had heard the doctor's remarks.
But when, looking down upon her as he
rose to go, he said, playfully, "A penny for
your thoughts, Miss Katharine," she looked
up at him with so peculiar a glance that, as
though she had spoken, he replied: "Yes,
you may ask your question, and I will an-
swer it if I can."

"Well, then," said Katharine, rising too
and standing before him, "I will, and you
can answer it because you are on the school
committee. I want to take the school for
these two months, Dr. May, and if you, as a
committee, have any doubt of my fitness
for the position, I will send home for my
Smith diploma."

"You! you take the village school!"
he exclaimed, looking down at her in
amazement.

"Yes, I. And why not? You have just
said that this girl will kill herself if she
keeps on as she is doing, and here I am,
perfectly well and strong, with two months
of idleness on my hands. So why should
she not have her rest, I say?"

"But you would not find it easy;
the hours are long, and just when you
would want to be out in this beauti-
ful weather you would be shut up
with those exasperating little creatures.
I cannot allow you to undertake this with-
out giving it serious consideration, Miss
Reeves."

"Dr. May," said Katharine, looking
straight back into his eyes, "last week
when you came home exhausted from a
long day of hard work and found that you
were badly needed twelve miles away, did
you give it 'serious consideration' before
starting out, without a moment's rest, on
your journey of twenty-five miles? Never
mind how I knew — there are little birds
about who carry such news. But did you,
I ask?"

"Miss Katharine, you know perfectly
well that this is not a parallel case; and
were it, a man should not shrink from
hardness."

"You have not answered my question;
but let that go. And now, perhaps you did
not understand me," with a laughing little
glance, "so I will repeat my proposition:
Dr. May, as the chairman of the school
committee, I lay before you my plan. It is

that Miss Wallace shall go away for two
months, her salary being paid her as usual;
while I, Katharine Reeves, take her place
and do her work. I would like your reply
now, but if you desire time for 'serious
consideration,' of course I must abide by
your decision."

"You are an incorrigible young person,"
he said, shaking his head at her. Then,
seriously: "Miss Reeves, I need not tell
you what I think of your conduct in making
this beautiful offer. You have been at the
school quite often enough to understand
fully what you are undertaking, even" —
with a little laugh — "without the 'serious
consideration' to which you object. It
may be — I think that it will prove — that
Miss Wallace will owe her life to you,
though she never will know it, not under-
standing her danger. As chairman of the
committee I must submit your proposition,
but I think that you need have no fear but
that it will be accepted. It will be with Miss
Wallace herself that you will find the diffi-
culty."

"Thank you," said Katharine, holding
out her hand; "and I think that I shall be
able to manage Miss Wallace."

But when he took it Dr. May held the
little hand for a moment in silence before
he said, half reverently: "You have
helped me to understand, Miss Kate, more
perfectly than ever before, the meaning of
those words in Thessalonians: 'So being
affectionately desirous of you, we were will-
ing to have imparted unto you, not the
Gospel of God only, but also our own
souls.'" Then bowing low he went away.

There proved, as he had predicted, no
difficulty with the committee; and, armed
with their authority, Katharine went to
Miss Wallace. The girl at first would not
listen to what she termed "such an imposi-
tion," but then Katharine, with her hands
upon her shoulders, looking down into her
eyes, for she was much the taller of the two,
said: "Listen to me, dear, and if you can
honestly answer 'no' to my question, I will
say no more; otherwise you must do as I
wish. If you were strong and well, with
plenty of time at your command, and in
your happy way through life came upon a
little sister almost fainting by the wayside,
would you pass her by upon the other side,
or would you feel it your greatest happiness
to do as I am longing to do, dear? Ah! no
wonder that you want to drop those honest
eyes. But you may not; lift them up to
mine and say 'no,' if you can. There! I
knew it! No, you shall not thank me so
when you have just confessed that it is only
what you would have done yourself. The
only thanks I want is to see you come back
well and strong after Thanksgiving. You
may finish out this week, and I will be there
with you to learn all your pretty ways; and
on Saturday you must resign your place to
me."

"But I will thank you!" cried the girl,
"I will tell you — you shall not prevent me
— that I think you are one of God's angels.
For such kindness is heavenly, heavenly!"
And then she put her head on Katharine's
shoulder and cried from sheer weakness
and gratitude.

And Katharine? It was no sinecure that
she had undertaken; but often during the
years which followed she would tell her
husband (for with the spring she returned
to the little village she had so learned to
love) that they were among the happiest
months of her life.

"And that, dear," he would say, "is be-
cause, as I told you at the time, you were
giving your own soul."

Brooklyn, N. Y.

Under the caption, "Overworked Expres-
sions," the *Central Christian Advocate* gives
the following:—

Red-letter day.
Macedonian cry.
All along the line.
Signs of the times.
Peace to his ashes.
The bluish of shame.
The weary itinerant.
The deadly upas tree.
We are pained to learn.
The weary wheels of life.
Will not soon be forgotten.
Our loss is his eternal gain.
They are left to mourn his loss.
None knew him but to love him.
The right man in the right place.
The best year in the charge has ever known.
A kind father, a loving husband, and a good neighbor.
To which the *Michigan Advocate* adds:—
Give them a rest, brethren. Do please. Also the
following:—
More to follow.
No outside help.
A glorious revival.
A genuine surprise.
A true man of God.
A terrible pounding.
The hill-top evangelist.
Our beloved presiding elder.
We are expecting great things.
As a lecturer he has few equals.



EVEN the dullest reader of Nature's fair pages cannot fail to see that summer is on the wane. Not only the shortening days and early twilights, and the cooler nights and mornings, impress the fact, but the whole outer world proclaims by unmistakable signs that the fervor and beauty of the summer are to be soon superseded by the greater glory of the autumn. The vivid tints of green on tree and shrub have become somewhat dull and faded, and the foliage is less dense, as if the leaves had contracted. Occasionally a yellow leaf flutters down, and in the swamps and woody places one is surprised to come upon scattered bits of scarlet that, on close scrutiny, are found to be not flowers, but early heralds of approaching frost. Goldenrod gleams on hillside and in pasture, and the roadside is a tangle of wild-flower bloom. In the home-gardens the asters, and zinnias, and nasturtiums, and dahlias, and salvias, run riot with their gorgeous colorings, and the spicy scent of ripening apples and purpling grapes fills the air. The mild September evenings are vocal with the chirp of the autumn cricket, the strident monotone of the cicada, the insistent affirmation of the katydid. And over all falls the silver radiance of the full moon. Ah! what is more lovely than the enchanting days and nights of early autumn in New England?

THOSE fortunate people who have been resting or travelling all summer will doubtless find it difficult at first to settle down to real work; but such favored individuals are only a small fraction of my readers. Most of us have probably had our work to do, regardless of mid-summer's fervid heats, with the exception of a short vacation. A small minority, perhaps, have not enjoyed even that brief respite from care and toil. For these last my sympathy is deep. All workers need a break in the year's routine. Some sort of change every one ought to have, if they do not want to have life's wheels drag heavily. The best work cannot be obtained from the over-wearied man or woman. I know people who plod through the year day after day, in summer's heat and winter's cold, with not an hour of rest or change; they think they cannot get away—that they cannot afford the time or the money, or that they are indispensable to the work in hand. But none of us are really indispensable. Did you ever stop to think of it? We fondly imagine we are; but if we drop out—are taken sick or die—some one else steps in to fill the gap, and we are soon forgotten. And who thanks us for such utter abnegation of self? There is such a thing as being too self-sacrificing. We do owe some duty and consideration to ourselves. The Lord surely expects us to take proper care of our bodies as well as our souls; and only by so doing can we perform our best work for Him.

So, busy worker, whoever you are, stop a moment in your breathless rush and ponder on the brevity of your life, and resolve to get out of it a little of the joy and beauty of existence as well as the happiness of working. I acknowledge there is a fascination, a pleasure, in the work for which we are fitted and which we love so well; but in order to accomplish the best results, to get out of the ruts, to shake ourselves free from the monotony and depression that will assail us when over-burdened, let us by all means get away, if for only a few days at a time, into the hills or by the sea, where we can rest from life's fret and fever, and bring our souls into closer communion with Nature and with Nature's God.

AS one rides along some of the country roads of Maine, it is very depressing to see so many deserted farmhouses. Many of them are well-built, plain and substantial, with large barns attached, and several acres of outlying land; but the window-shades are tightly drawn or the blinds shut, the lilac bushes straggle across the closed door, the weedy grass grows rank in the footpath to the wall, and desolation is written over all. The children of the once pleasant, comfortable home have grown up and gone away; father or mother, or both, are dead; and the old homestead is left tenantless and forlorn. What a pity that some of the people who find life so difficult in the cities—men burdened with large families, who toil hard on scanty pay, or who are out of work half the time—could not buy or hire these abandoned farms, and with a horse, cow, hens and pig, and the raising of vegetables and grain, live in homely comfort and give their children a chance for healthy growth. Here is an opportunity for philanthropy—the bringing of the worthy poor and the abandoned farms together. "But, Aunt Serena," interrupts a skeptical friend, "the 'worthy poor' of our cities, you know?"—Oh, yes, I know—that's where the difficulty would lie: the "worthy poor," wouldn't be willing to be brought! There might be instances. Well,

perhaps even the "instances" would be worth the trouble.

FOR the eighth summer Aunt Serena found herself packing her small trunk for the loveliest spot (to her) on the Maine coast. It was early in August, just at the beginning of the terrible heat under which the country languished throughout its length and breadth. Leaving Boston at 9 o'clock, the seven hours' ride to D. was almost unendurable. "Ah!" I thought, with delightful anticipation, as the heat became more and more intense and we correspondingly more and more uncomfortable, "it will be cool when we leave the train and exchange its stifling atmosphere for an open team." But, alas! our waiting charioteer informed us when we alighted on the D. platform that it had been 90 degrees in the shade there all day! However, the eighteen-mile ride to the Point in an open buggy (which I had, fortunately, secured instead of being obliged to take the old-fashioned yellow stage) was charming, and we sat back restfully, enjoying to the full the changing panorama of river, and hill, and village, and wooded road fragrant with pine and bayberry; listening between whistles to the "news" with which "Wash," our driver, sitting on the trunk in front, regaled us in pleasant Down East fashion, until we caught our first glimpse of the ocean, mirroring shore and island in its unrippled surface, while the setting sun—a globe of fire—bathed the landscape in crimson light. Usually, several miles before reaching the Point, I have heard the pounding and booming of the surf on the rocks, and it was a new experience to find the sea so placid.

My time was limited, and the disappointment was great when rain and fog, fog and rain, succeeded each other for several days. One night the fog was so dense that the lighthouse lamp, only two or three minutes' walk from the hotel, looked like a dim taper. But we were at least cool, and slept under blankets and patchwork quilts when the rest of humanity inland was sweltering with torrid heat. Some bright days, however, were vouchsafed us, and once again, a bowlder for a seat and pillow, the massive cliffs crowned with firs and spruces rising just behind and shutting away the world, the surf breaking in billows of foam at my feet, I was close to the restless heart of old ocean, taking in great draughts of health and strength with every breath. Along the roadways wild roses and goldenrod were blooming together, and in the sheep pastures every step brought the scent of pennyroyal and everlasting, mingled with the sweet odor of the fir balsam and the salt breath of the sea, while forever in the ears was the thunder of the breaking waves.

Here, year after year, I meet the same dear friends who love the spot as I do, and who will not be lured elsewhere for a vacation. This year five young women from Michigan—teachers and artists—hired a little cottage and kept house together for two months. The water-color sketches and photographs and mounted seashells they showed me—all done while there—were very lovely and artistic. "Have you been homesick here?" I asked one of the girls, who had never been in Maine before. "I shall be homesick when I start for Michigan!" she replied, enthusiastically. "I never dreamed there could be such a beautiful spot as this." Well pleased was I with this spontaneous commendation of my ideal vacation land. While admiring the pretty arrangements of their cottage, I longed to see my own chalet take tangible shape on this rock-bound shore. Well, next year I will have the lot cleared of superfluous spruces—that will be a beginning; and when the cottage is finished, I will hold open house and invite all my friendly readers to call.

"How did we come home?" Oh, by boat—or rather by three boats. It was a charming trip, but, alas! what ferocious, sixling heat faced us as we landed in Boston! And now I want another vacation!

AUNT SERENA.

A SEASHORE SERMON.

The tide rolls up—the rippling sunny tide.
The tossing waves throw diamonds to the sun;
They laugh about the gray old rocks, and fill
The air with breezy vigor as they run.

The tide rolls out; the clouds hang dark and chill,
And sadness creeps along the sea and shore.
The dripping rocks stand silent and alone,
Like solemn ghosts of days that are no more.

O life! How sweet thou art when tides flow in,
When skies are bright and health is in the air,
When sunny waves cover the weary sands
And radiant hope laughs gaily at despair.

Yet sure as life there comes the ebbing tide,
When joy and hope flow backward from the shore,
And dreary wastes and dull and solemn ghosts
Come in the place of the bright days of yore.

O weary heart, look upward to that shore
Where hope is lost in sight that's never dim!
There only is assurance, rest, and peace,
For there forever does the tide flow in.

—Sir Henry Taylor.

A bishop of a northern diocese wrote to a publisher in New York for a book called "New and Contrite Hearts." In a short time he received a postal from the publisher, saying, "We have no 'New and Contrite Hearts'; neither are there any to be found in New York." The northern prelate, it is said, enjoyed sending the postal to the Bishop of New York, calling his attention to the state of his diocese. —Selected.

MISDIRECTED CHARITY.

M. C. G.

WITHIN the last year or two one of our leading magazines has published a remarkable story which has doubtless produced upon a majority of its readers the powerful effect intended by the writer. But many thoughtful people must have perceived the serious error upon which it is founded, and must regret that public sympathy should be aroused in such a wrong direction. When there is so much need of wisdom in the philanthropic work of today it is most unfortunate that anything should be said or done to increase the amount of misdirected charity. It is for this reason that I want to call attention to this story, with its mischievous influence.

It may be briefly outlined as follows: An innocent young girl loses her place in a shop in one of our large cities. After repeated failures to get more work of the same kind, and ineffectual appeals for help to priest and philanthropist, she is at last forced (?) to enter a house of ill-fame, against which step her whole womanly nature revolts. The writer winds up the story by saying: "And the door closes upon one of the blackest sins for which society is responsible."

Such a pitiful tale as this stirs human sympathy to its profoundest depths, and the result is another "Home for Working Women," or more "appeals for help for the poor, abused sewing women," such as appear periodically in our papers and magazines.

Now, if society is really responsible for the sad fate of this poor girl, it is time that we who constitute society should go to work vigorously and right the wrong. Let us suppose the story a true one, and consider the real facts of the case. At the very time when this young girl was vainly looking for work which, if found, would only pay her enough to barely keep her alive, there were hundreds—yes, thousands—of homes in that city whose doors would have opened to her just as freely as the door of the house she entered, and where, instead of sacrificing her soul, she would have led an honorable, healthful life. Ignorant though she may have been of every branch of household work, there are plenty of housekeepers who would have gladly taken her into their comfortable homes, have given her good, nourishing food, good wages, and instruction which would have made her a thoroughly independent woman for the rest of her life. Not only in the cities, but in the suburban towns and country districts, are pleasant homes, waiting for just such girls, while from all the farmers' wives, East and West, North and South, comes the daily cry, "Give us help or we perish."

Now, in view of these facts, I ask why should our sympathy be aroused in behalf of the poor sewing girls, who literally choose to starve or sell themselves rather than leave a field where competition is so sharp and enter one where the demand is ten, yes, a hundred, times greater than the supply? Our sympathy belongs far more to the honest, overworked housekeepers, who are wearing themselves out for want of the help which these very women could give. What a pity it is that a combination cannot be effected between the tired housekeepers and the starving sewing girls, and the lives of both be made easier and happier. If the difficulty lies in the fact that a long-standing prejudice still exists against housework as a trade or profession, the intelligent, thoughtful women of every community should go to work vigorously to combat it. The formation of clubs for the study of this important subject would certainly be as profitable to humanity as many of the other clubs which now claim our time and attention.

Washington, D. C.

About Women.

—Queen Victoria has personally opened twenty-five sessions of Parliament during her reign.

—It is reported that Liliuokalani, former queen of Hawaii, has been baptized and confirmed by Bishop Willis.

—Mrs. Elizabeth Seward is the proprietor and editor of the Stillwater (Minn.) Messenger. She is also a bill-poster, and is said to be the only woman in the country who follows that occupation.

—Kate Field's body will remain permanently at Honolulu. The casket has been interred in the burial lot of Mrs. Wilder, one of Miss Field's friends residing there, who wrote asking that this disposition be made of it.

—Writing in the *Atlantic*, Mrs. Fields describes Harriet Beecher Stowe as a small woman

with pretty curling hair and far-away dreaming eyes, and declares that she has received scant justice and no mercy at the hand of the photographer. Mrs. Stowe said herself, during her triumphant visit to England, after the publication of "Uncle Tom's Cabin": "The general topic of remark on meeting me seems to be that I am not so bad looking as they were afraid I was; and I do assure you, when I have seen the things in the shop windows here with my name under them, I have been lost in wondering imagination at the boundless loving-kindness of my English and Scottish friends in keeping up such a warm heart for such a Gorgon."

Boys and Girls.

THE BRIGHT SIDE.

Nanny has a hopeful way—
Bright and busy Nanny.
When I cracked the cup today,
She said in her hopeful way,
"It's only cracked—don't fret, I pray."
Sunny, cheery Nanny!

Nanny has a hopeful way,
So good and sweet and sunny.
When I broke the cup today,
She said in her hopeful way,
"Well, 'twas cracked—I'm glad to say."
Kindly, merry Nanny!

Nanny has a hopeful way—
Quite right, little Nanny.
Cups will crack and break away;
Fretting doesn't mend or pay;
Do the best you can, I say.
Busy, loving Nanny!

—ALGERNON TASTY, in *St. Nicholas*.

A RED APPLE.

IT was a beautiful apple. It looked as if it had been dipped in the sunrise. And a treeful of red apples—what a sight!

So Amy Davis thought, when she went to visit her grandparents. Alas! the tree was not in their garden, but stood plump and ruddy on Squire Drake's grounds.

How, then, did Amy get the apple? Listen:

"There, Amy," said her grandmother, the forenoon of the day she came, "is a nice, great, red apple. Our neighbor, old Squire Drake, brought it in this morning, to show what kind of fruit the tree was growing. He was here before you came. I saved it for you."

"You are ever so kind; but, grandma, hadn't you better keep it, please?"

"No; I saved it for you, dear. You will not get another. I would like to see Squire Drake give a basket of apples right out for once, but he does not throw his apples round."

Squire Drake throw his apples round! The idea! He did not do any throwing, especially into a neighbor's lap, but laid every apple carefully away in a big barrel. Then he filled another barrel, all for himself.

Amy went out into the garden, holding very carefully in her hand this fine lump of red sunshine.

There were two or three apple trees in her grandmother's garden. Amy filled her apron with Rhode Island greenings. But they were hard, winter apples. There was not one eatable apple among them. And Squire Drake's red apple looked too pretty to eat. She stood and gazed over the fence at the bright tree, bearing a hundred of just such red apples.

Then she walked along, and was about to put her teeth into the red apple when—what was it she saw?

Somebody asleep, as he leaned against the roadside fence, under the oak tree at the corner. How tired he looked, his head bowed, but having such a restful nap—the tired traveler!

"He has no home; he has been walking a long way; he is hungry," thought Amy. "Had I not better give him my apple?"

But she wanted it so much for Amy Davis! Finally, she thought she would not be like Squire Drake, but would give away her treasure.

She went back to the house, found a piece of white paper and a lead pencil, wrote on the paper, "For a poor old man," and, carefully wrapping the red apple in the white paper, timidly, gently, laid her gift in the old man's lap. Then she tripped softly away.

About an hour later, after a pleasant walk, she was going into the house, when she heard a strange voice in the kitchen, and stopped. Somebody was speaking to Grandmother Davis:—

"You see, Mrs. Davis, I was asleep, having dropped down here by the fence to enjoy the fall sunshine. I found this apple and a piece of paper, when I awoke, in my lap. You say it is your little granddaughter's handwriting. Are you sure that it is, and that it is the apple I brought here this morning?"

"Yes," said Mrs. Davis; "it is Amy's writing, and the apple that I gave her. I tell the apple by a whitish circle round the stem."

That night at the tea-table by little Amy's plate stood a basket of red apples. A slip of paper was on top. On the slip was written: "From a poor old man," and below this, "Neighbor Drake." —EDWARD A. RAND, in *Little Men and Women*.

Editorial.

THE BEST HELP.

OURS is a world in which help in various forms and to various parties must be rendered, for the reason that all orders of created beings, including man himself, are mutually dependent. Each is part of a large economy. Each owes something to other members of the system, and can claim something from them in return.

The help of man may be inferior or superior. If really good, there may yet be the best. There is much inferior help coming to man from outside. It is an appendage, often an impediment, rather than a real aid in the battle of human life. You give to the constitutional pauper without affording him any real and permanent benefit. There are rich parents who endow their children with ample fortune without affording them effectual help. They are yet poor amid abundance; poverty has struck into the soul.

The best help, the only true help, for man is self-help. Effectual help is not outside; it is in the disposition and mental capacity rather than in material supplies. The outward world may furnish opportunity; the world within supplies the real power. The man with a million is poor with no inward resources, and the other without a dollar is rich so long as he has a capacity trained for service. The care of a State or a town should be to make all its people self-helpful. Broad charities may be the very worst thing possible. The tramp class should never find public sympathy or favor; they deserve nothing at the hands of the public. The man indisposed to work has no claim on the public store. The duty of parents is plain in this direction. Nothing can be given children equal to habits of economy, industry, enterprise and self-denial today for the sake of something tomorrow. This is a fortune they cannot spend, a treasure the robber cannot appropriate.

THE NEARNESS OF PASTOR TO PEOPLE.

ONE of the most healthful and heartening features of the new adjustment of theology to life is the closer approach, in many ways, of the modern pastor to his people. That there is a new and refreshing freedom and cordiality of relation between pastor and parish, none, we think, can deny. That old, superhuman sacredness, and consequent aloofness, of the minister, typified and increased by his very dress and bearing, has become pretty much a thing of the past in Protestant churches. Today the minister is more a man among men. He has dropped the priestly garb and manner, and moves and mingles with the world at the level of its own best and truest life. Without resigning any moral fibre or essential dignity, he comes closer to humanity than ever before, because he no longer stands upon his little ecclesiastical platform, but walks side by side with men, touches them at elbow and shoulder, and faces them with level eyes.

It is not so easy as it used to be to pick out a minister, in a crowd, by his garb and manner. Even when you draw him into conversation he is not likely to disclose his profession unless pressed to the point. And all this is not because he has grown more worldly, but because his mind and his heart have broadened since the days of Dominic Dryasdust and the Rev. Mr. Saintly. He has had his higher education in the humanities as well as in the divinities. He can sympathize with you, he can instruct you, he can influence you at more points than his purely ecclesiastical predecessor. And so it comes about that he gets closer to you as a pastor; you feel less restraint in his presence; your heart goes out to him as a man, after all, of common feelings, tastes, desires, temptations, with yourself. Only, if he be a true man and a true pastor, you must always feel that his consecration stands him in adequate stead of the old priestly dignity and moral and spiritual sequestration.

We believe that the church is bound to benefit greatly by the radical change in its type of ministers. The days of the virtue of the long black coat and the long, sanctimonious face are, happily, past. Nowadays the minister who looks like a business man—or a bicyclist, for that matter, in his knickerbockers and soft cap—and who talks and acts as if he loved nature and humanity, as well as God, is not at a discount. Nay, he is at a premium in the exchange of soul with soul. He can win sympathy, trust, allegiance, where the old-style minis-

ter would get no nearer to the people than the pulpit is to the street.

The fact is, that humanity, by the discovery of its own inherent nearness to God, has outgrown, in large measure, its groping, dependent need of the priestly function. What it wants today is not an intermediary advocate, but a sympathizing brother; and the pastor who observes the signs of the times will hasten to lay aside as much as possible of the purely ecclesiastical and professional in word and manner, and come right down to the natural, winning, brotherly level.

THE BATTLE OF THE STANDARDS.

AMONG the many and famous battles recorded in modern history, none is more striking and suggestive than the battle of the standards still in progress. Every aspect of the struggle has an interest for us. The field is wide and the game long drawn out by a variety of combatants. Of the several stages in the engagement some have been fought to a finish and have invariably resulted in giving gold the place of honor. Though the battle is not ended, the centre has been carried and the ultimate control of the field insured.

The silver craze of America is not a new move; the struggle of silver against gold extends back in Europe for five hundred years. Europe during the Middle Ages was a silver country. The people had little gold, and apparently never thought of using it as the leading standard of value. They used it for ornaments and for tokens. But near the opening of the fifteenth century there was a turn in affairs. The merchants of Venice and Florence, who had dealings with the East, brought home for one thing gold coins from other lands. These curious old coins, few as they were in number, wrought a complete revolution in Europe. The silver coinage, which had held undisputed sway for a thousand years, went down from its high place and was obliged to accept the law as given by the yellow metal. Silver was then placed beside gold; the two metals were to run along parallel lines; their parity was to be fully maintained, both being legal tender. Men felt quite sure the ratio between gold and silver could be maintained. For four hundred years it was a drawn battle. All sorts of measures were devised to maintain the balance, but royal proclamations and acts of Parliament were tried in vain. One scale or the other would go down. The battle of the standards followed the trend of the market rather than the royal order. A silver piece of less value than the gold could not be buoyed up to the gold standard. Men grew weary, at length, in attempting the impossible, and concluded to adopt a gold basis. At the opening of the fifteenth century every nation in Europe swore by silver; in our own century all, except Russia, have adopted the gold standard. We are trying old experiments and are talking as though they had never been undertaken before; and we have men who are confident of an outcome opposite to that reached in Europe. England, France, Germany, Italy, Sweden, have all tried silver, only to abandon the attempt to maintain its parity with gold. Gold is the more reliable and valuable metal, the best for a standard of value; and for that reason, not for the banker's convenience, must prevail.

The field is the commercial world, the world of business, enterprise, trade, thrift and accumulated resources. Where wealth accumulates men want money, and they come to learn by experience the difference between cheap and reliable money. They realize the difference between a fifty-cent silver dollar and a gold dollar worth one hundred cents. We sometimes speak of the silver craze as a local issue of the West or South; it is an issue which has had to do with the entire commercial world. The accumulation of property raises the issue anywhere and everywhere. The nomad of the desert may be content with indifferent money because he has use for but little any way; but let him once pile up a million by his industry, and he will leave the plain for the city and will become as deeply interested in the quality of the money offered him as the banker or the broker. He is a silver man no longer. If there be any one kind of money better or more reliable than another, he wants it. His thrift has raised the issue between the two metals. When Europe was half savage it used silver as a standard, but the moment she began to pile wealth into London, Antwerp, Paris and Hamburg, the question of the best standard became important to the nations.

There is another thing about the battle of the standards. While the army covers a

wide area, the battle has been fought in sections. There has been no one pitched battle which has settled the issue for all lands; each division of the army has been engaged in its place and often in succession. There was a general movement in Europe, and yet each nation had its special struggle on this silver question. There were twenty battles in the one general engagement, and, what is instructive in the matter, they all reached the same issue. Silver has never fought with gold but to be defeated. It never will contend but to be defeated, for the reason that the facts are on the side of the more precious metal. Gold has qualities for a standard which silver does not possess.

The currency has never before become a popular issue in American politics. The coinage was dealt with by an expert class. The original arrangement of our money system was entrusted to Alexander Hamilton, and in all the later revisions of the system skilled talent was employed. The people were not familiar enough with financial and monetary matters to allow coinage questions to enter into party contests. The wild theories abroad may convince us that the people have not yet comprehended the subject; but, at least, we are sure of this one thing—that the coinage has entered the field of party politics. Candidates are in the canvass who propose to traverse all our traditions and to fly in the face of five hundred years of European experience as well as the accredited knowledge of our masters of finance in America. A man in his shirt sleeves on the Western plains, who never saw a bank, joins hands with the raw Irishman who carries a hod in one of our Eastern cities in sitting down on the financial wisdom of such men as Secretary Carlisle and Senator Sherman of Ohio. What it took the masters in Europe five hundred years to settle can be arranged in a day by these raw recruits!

But of one thing we may be certain—the ultimate outcome will accord with a long line of precedents on both sides of the water. Wisdom and not folly, experience and not wild theories, will give law to the nation.

Notable Men with Notable Opinions.

WE need do no more than call attention to the grouping of distinguished names, with the expression of personal views, which begins on the second page; for the person who has once turned to that page will not be satisfied until each of the opinions has been read and studied. These utterances are most timely. The question now so frequently and urgently asked is there answered. It will be seen that different political parties and religious denominations appear through their foremost representatives. Our readers will share with ZION'S HERALD in most hearty and grateful appreciation to these honored contributors for their prompt response to the inquiry: "What Part shall the Minister of the Gospel Take in the Present Unusual Presidential Campaign?"

Not a Complimentary Record.

IT appears from a published statement made by the Missionary Secretaries that the total receipts from "Debt-paying Day" amount to \$40,187.40. A tabulated report shows that in 3,758 churches out of a total of 14,085 the collection was taken. The showing for the New England Conference is as follows:—

Conferences.	No. of Ch'ches.	No. Taking Collection.	Amount Collected.
New England,	949	61	\$1,023.97
N. E. Southern,	186	47	643.48
New Hampshire,	119	71	836.48
Vermont,	136	58	694.57
Maine,	109	41	471.90
East Maine,	118	33	338.19

This is not a complimentary record. The fact appears, however, that this burdensome indebtedness might have been fully lifted if every church had made an offering for that purpose. Shall it not be done before the fiscal missionary year ends, Oct. 31 next? If for any reason a collection was taken and the amount received was inadequate, we hope our pastors will call upon their people for a second extra offering. Let us have an end of this oppressive debt! It can be done without distressing any one if our entire membership will take hold of it.

Personals.

—Rev. Dr. S. H. Day, who has passed his vacation in Europe, called at the office last week on his way to his home and church in St. Augustine, Fla.

—Bishop Merrill was regularly at work in his office at the Book Room building, Chicago, when the secular press reported him as in a state of physical collapse.

—The Northwesterner says: "Miss Clara Merrill, of the class of '96, is spending a few days at the Chicago Training School en route for Kiu Kiang, China. Miss Merrill takes Miss Gertrude Howe's position in the girls' school,

while Miss Howe enters evangelistic work and introduces Drs. Mary Stone and Ida Kahn to their medical work among their own people."

—Rev. J. D. Pickles, Ph. D., of Tremont St. Church, this city, has returned from his trip abroad.

—James J. Gregory, M. D., late of our Fochow Mission, is greatly afflicted in the death of his wife.

—Rev. Dr. H. A. Buchtel, of Central Avenue Church, Indianapolis, is invited to the church in East Orange.

—Bishop Newman opened the New York Republican State Convention at Saratoga last week with prayer.

—Dr. W. M. Frysinger, who has been a great sufferer since General Conference, will undergo an operation for calculi.

—There is no truth in the report which has been widely circulated that Senator Teller, of Colorado, was at one time a Methodist preacher.

—Dr. D. H. Wheeler is finishing his "Guide to the Study of British and American Literature," which will be published by Eaton & Mains.

—Rev. C. T. Erickson, of Des Moines Conference, stationed at Cromwell, has been appointed by Bishop Theoburn to the important mission station of Rangoon, India.

—Ian MacLaren (Rev. John Watson) sails from Liverpool on the "Germanic," Sept. 16, and the first of his Lyman Beecher lectures at Yale will be delivered Sept. 28.

—Senator-elect Foraker, of Ohio, and a member of Walnut St. Church, Cincinnati, is now in Europe, whither he has gone to meet his daughters, who have been attending school. All will arrive home about Sept. 10.

—Mrs. Mary C. Nind, who has been visiting our missions in Japan, China and India for a year or more, returned to this country by the steamer "St. Louis," which arrived in New York Friday of last week.

—General Booth has bought the Hall of Science in old Hall St., London, and it will be used by the Salvation Army. This hall was the meeting-place of the congregation of atheists of which Charles Bradlaugh, M. P., was the leader.

—Rev. Carlisle B. Holding, of Forest, Ohio, who received spinal injuries from a fall two years ago, will retire from the pastorate and devote himself to a literary or journalistic pursuit. His interesting books have been extensively read.

—Rev. J. E. Robinson succeeds Rev. J. H. Messmore as editor of the *Indian Witness*. Dr. Messmore's service of five years on the paper was highly commended by the Central Conference of India, which also sanctioned cordially the succession of Dr. Robinson.

—Rev. Dr. E. McOlish, at present pastor at Napa, Cal., has been elected president of the University of the Pacific. He is a graduate of Northwestern University and Garrett Biblical Institute, and served for several years as president of Grand Prairie Seminary, Onarga, Ill.

—William Connell, of Scranton, Pa., who has been nominated for Congress on the Republican ticket, is a leading coal operator of that section and a public spirited and cultivated citizen of a high type. He has been for years a devoted and efficient Methodist official, and a generous contributor to many local charities.

—Rev. W. B. Judd, a graduate of Drew Theological Seminary of the class of '89, and a member of Newark Conference, has just returned from Germany, where he studied in the University of Jena, under a scholarship with which he was honored by Drew. The German university conferred on him the degree of Doctor of Philosophy on examination.

—Mrs. John A. Logan, after a long trip abroad with a party of young ladies, has returned to this country. She will remain in Washington during the coming year. In October, 1897, she expects that the statue of her husband, which is to be erected in Iowa Circle, will be unveiled, as when she visited Rome, the sculptor, Simmons, said he would finish it by next summer.

—Rev. Dr. C. M. Coburn, who is expected to serve Trinity Church, Denver, as its newly appointed pastor with the opening of the incoming Conference year, has just completed a five-year term in Ann Arbor, Michigan, where he has done conspicuously efficient work in charge of one of the largest and most important churches in Methodism. He is forty-one years old, a Pennsylvanian by birth, and a graduate of Allegheny College and of the Theological School of Boston University.

—Rev. Jacob Adriance, one of the first itinerants to preach in the Rocky Mountain region, has recently visited Golden, Colo., where he organized the first quarterly conference held in that place, July 14, 1880. He referred vividly to the pioneer days when he preached to crowds of teamsters, miners, gamblers and all sorts of characters, sometimes occupying for that purpose a big faro tent, in which gambling operations were temporarily suspended in order to "give the preacher a chance to do his work."

—We deeply sympathize with Rev. Dr. B. F. Rawlins, assistant editor of the *Western Christian Advocate*, in the great sorrow which has come to him in the death of his son, Mr. Henry Rawlins, who died, Friday, Aug. 21, from an injury received from a railroad train. The son was a railroad employee, and was injured while attempting to pass between moving cars. Dr. Rawlins was not permitted to see the son alive after the accident. The *Western* says: "He died with an unfeigned message of love for his father upon his lips."

— Rev. Dr. T. B. Neely, D. D., of Philadelphia, called at this office last Monday. He had been in attendance upon the Northport Camp-meeting, where he preached two sermons.

— Li Hung Chang expresses amazement at the knowledge which every one whom he meets has of his doings. "Why," he said, "how can they have found it out? There are millions of people in China today who do not yet know of the war with Japan."

— Prince Bismarck is said to be aging fast. Added to increasing deafness is his falling eyesight and general physical languor. With the passing away of Bismarck, Gladstone and Queen Victoria, three of the greatest figures of the century will disappear.

— Not for many years have there been so many active ex-presidents of the British Wesleyan Conference as there are at present. There are seventeen in all. Rev. William Arthur is the oldest, having sustained that position for thirty years. No less than nine ex-presidents reside in London.

— The Western observes: "It is decided that Dr. W. R. Halstead, of Indiana, will be the next pastor of St. Paul's, Lincoln, Neb. Dr. B. L. McElroy goes from London, O., to Ann Arbor, Mich. Dr. J. C. Jackson, Jr., of Third Avenue, Columbus, and Dr. B. F. McElfresh, of Washington U. H., O., exchange."

— Rev. Robert Forbes, D. D., of Duluth, Minn., a member of the last General Conference, whose forcible and facetious addresses are happily remembered, was in Boston last week for a few days. Dr. Forbes has supplied the First Church at Yonkers, N. Y., during the months of July and August.

— The Right Hon. Joseph Chamberlain, Secretary of State for the Colonies, accompanied by Mrs. Chamberlain, formerly Miss Endicott, of Salem, Mass., sailed from Liverpool for New York, Aug. 26, on board the steamer "Teutonic" of the White Star line. In reply to inquiries, Mr. Chamberlain said that his visit was purely a family affair.

— We were favored with a welcome call from Bishop Hartsell last week, who was on his way to Willimantic camp-ground to preach. He is full of the great burden which the last General Conference thrust upon him — the evangelization of Africa. Mrs. Hartsell will not accompany him upon his first visit of inspection to the Mission, as has been reported.

— The recent death, in her 96th year, of Miss Jane Lefroy, the eldest daughter of the Right Hon. Thomas Lefroy, who was Lord Chief Justice of Ireland from 1851 till 1866, supplies a remarkable instance of father and daughter dying nonagenarians. Chief Justice Lefroy discharged his judicial functions when he was more than ninety years of age, and lived three years after his retirement from the bench. Two sons of the Chief Justice were octogenarians.

— Mrs. Bishop Taylor writes that the Bishop, since being relieved of his episcopal cares, has improved remarkably in health; that he has recovered his voice and actually "sings." "The shaking, infirm man, with hesitant voice and step, has become vigorous in mind and body." Her last was from him at Cape Verde Island. He was the only passenger, and had to ship as "assistant purser" under the owner's rule of "no passengers allowed." "I am partly crippled," she says, "or I would have gone with him."

— Of Miss Agnes E. Slack, honorary secretary of the World's Woman's Christian Temperance Union, who is also a Methodist preacher, the Independent says: "Miss Slack appears about thirty years of age. Her pleasing and enthusiastic manner makes her a favorite at State conventions, and in November she is to be present at the National Convention of the W. C. T. U. in St. Louis, and with Miss Willard and Lady Henry Somerset will be a representative at the World's Convention, to be held next year in Canada."

— Rev. W. H. Smith, of the Central Missouri Conference, had the honor, possibly, of being the only minister in the Methodist Episcopal Church who was ordained almost on the very battle-field. His Conference had elected him to elder's orders, but before he could secure his ordination the regiment of which he was chaplain, the Seventy-fifth Illinois, was ordered to the front, and took part in the battle of Lookout Mountain. After the battle Bishop Simpson came into camp, and upon Mr. Smith's presenting evidences of his election by his Conference, the Bishop ordained him an elder in the Methodist Episcopal Church, in one of the officer's tents upon the battle-field.

— Rev. W. T. Perrin, of St. John's Church, South Boston, sends the following words of victorious faith from the bedside of Rev. A. F. Herrick, under date of Aug. 29:—

"It was my privilege on last Wednesday to spend a few moments at the bedside of Rev. A. F. Herrick. He was very weak, his voice feeble, but his faith triumphant. He gave me a message for his friends: 'God is good. There is nothing sad or gloomy about the grave to me. Jesus is precious.' The warm grasp of his hand and his cheerful testimony were a benediction. He was the same warm-hearted, happy, helpful Christian he has always been. Heaven was near as we bowed around his bed in prayer."

— Li Hung Chang, the distinguished guest of this nation, whom we do well to honor not only for what he is in himself, but for what he has achieved, and also to show our friendly interest in China, is a man of impressive physical presence. A writer in last week's Independent, who has often seen and conversed with him, says:

"Tall and venerable (he stands six feet two), his aspect will be a surprise to those who think of the Chinese as short of stature or repulsive in features. When I first saw him I was much impressed by his martial air and handsome face. When I last saw him he was under medical treatment, and it was feared he had begun to fight his last battle. He has, however, as I learn, completely recovered his health, and walks erect under the snows of seventy-three winters." The same writer observes: "For improvements hitherto effected, China is indebted to Li Hung Chang more than to any other of her high officials. Next to Confucius, the Chinese name which is most widely known throughout the world is unquestionably that of Li Hung Chang. He was not born to greatness, but achieved it by his personal qualities, aided by exceptional circumstances. Coming of a literary stock, but not rich, he only devoted himself to study, seeking distinction in those civil service examinations which offer to all 'the inspiration of a fair opportunity' and which are justly regarded as the chief glory of his country. Before the age of thirty he had carried off all their honors, even to that signal distinction of being enrolled as a member of the Imperial Academy. . . . He was created an earl in perpetuity, i. e., by exception to the general rule, the dignity was not to fade out in the line of succession. He was first made governor of a province, then viceroy of two provinces, from which he was promoted to the metropolitan vicereignty, with his capital at Tientsin, near to the Imperial Court."

— Misses Mabel C. Hartford and Lydia A. Trimble will return to China soon, sailing from Vancouver Sept. 14 by the same steamer in which Li Hung Chang will return.

Brieflets.

Graduate and other students in English and other languages will be interested to see a list of new courses announced last Thursday by Boston University.

It is a striking index of the growth of Boston that in its public day-schools provision must be made each year for about two thousand more pupils than in the year preceding.

Our regular readers can do this journal and the cause of good government substantial service by loaning this issue to their neighbors and friends for examination and perusal.

It is now definitely arranged that five years hence the Methodist Ecumenical Conference (the third of the series) will be held at Wesley Chapel, London, England.

The Montana Conference declared, by a vote of 22 to 7, in favor of the eligibility of women to membership in the General Conference; the Idaho Conference, by a vote of 14 for to 8 against; and the Central Swedish voted not to admit — 9 for to 25 against.

We are in error, on the third page, in stating that Dr. O. P. Gifford is pastor of Emmanuel Church. It should be Delaware Avenue Baptist Church, Buffalo.

The expedition of the University of Pennsylvania to Babylon seems to have met with great success. It is reported that the Americans have found cuneiform tablets whose inscriptions carry the history of the Babylonian people back 2,250 years further than heretofore known. According to this evidence the Babylonians were a nation and sufficiently civilized to write 7,000 years before the Christian era.

We are complimented in observing that the *Christian Intelligencer* of New York in last week's issue transfers to its columns our article upon the Centenary Church of Charleston, S. C.

On page 11 will be found a closing communication from Rev. J. D. Pickles upon the English Wesleyan Conference, and a regular letter from "Dearborn," our Chicago correspondent.

The Outlook says, in its last issue:—

"St. Paul's Methodist Church of New York is one of the most desirable pastorates in that denomination in the country, and is now, since the appointment of the Rev. A. J. Palmer as Secretary of the Missionary Society, without a pastor. Considerable interest very naturally is taken in the question of filling the vacancy. Some of the ablest men in the denomination have served St. Paul's."

The above may be a compliment to St. Paul's Church, but it certainly is not to our polity. Why is this church left so long without the appointment of a pastor? What becomes of our much-vaunted boast that "no minister is left without a church, and no church without a minister?" Is there any "politics" in it?

Dr. H. K. Carroll says in a Forum article that it requires \$10,355,000 annually to pay the bills of the Protestant Episcopal Church, \$23,863,000 to pay those of the Methodist Episcopal Church, nearly \$14,000,000 for the expenses and contributions of the Northern Presbyterian Church, \$11,673,000 for those of the regular Baptists, and \$10,355,000 for those of the Congregational denomination, making an aggregate of \$68,000,000 every year contributed by 10,768,000 members, an average of \$6.16 per member.

In an appreciative and critical sketch of Li Hung Chang in the *Nineteenth Century* for August, the writer, in referring to the attitude of the distinguished viceroy towards missionaries, says:—

"As for the missionaries of all creeds and classes, they have sat under their own vine and fig-

tree throughout the whole province, whose magistrates are held personally responsible by the viceroy for the protection of foreign missions. To solve the thorny missionary question in China — so far, at least, as mere riot and massacre are concerned — all that is wanted is eighteen men like Li Hung Chang to rule over the provinces. If no one else, therefore, at least those missionaries who do not court martyrdom for its own sake have cause to be grateful to this man."

Some one sends to this office a flyer headed as follows:—

"Who is the Nantasket Belle? This is to be decided by a Popular Voting Contest at the Nantasket M. E. Church Fair, Tuesday, Wednesday and Thursday afternoons and evenings of this week, August 4, 5, and 6."

Then follows a statement of the three prizes offered, with "Conditions of the Contest," which are as follows:—

"For each 10 cents' worth of articles bought at the Fair, the purchaser will be entitled to one vote. Tickets will be given on which the purchaser will write the name of the young lady for whom he votes."

We have been constrained once before to call attention to the peculiarly sensational methods pursued by the pastor of the above church. We do not believe that it is ever necessary to resort to such practices in order to sustain the services of any Methodist Church.

SUNDAYS ABROAD.

IV.

Paris.

Rev. J. Wesley Johnston, D. D.

THE average Englishman, as a tourist or traveler, is considerable of a brute. He knows nothing of courtesy or politeness, and very little of common decency. With his big bag he occupies a seat, or sometimes even two, and then spreads himself as far out as physical proportions will admit, and his concern is for himself and his belongings all the way through. The great American hog who occupies two seats on a crowded train, and looks up with yawning indifference at helpless, anxious women standing in the aisles, in selfishness and brutal disregard of the comfort of others is easily matched by the traveling Englishman. Possibly the vicious and antiquated system of railway traveling which prevails in his frightfully conservative country has much to do with this state of things, but the way in which a compartment will be taken up with bags and bundles, and umbrellas, aided by a fee to the guard, while passengers rush anxiously along the platform looking for a vacant carriage, is simply disgraceful. Several times on this trip I have met with these experiences, and twice when I have insisted upon entering a compartment the passengers for whom the seats were reserved failed to materialize in any part of the journey.

But the vilest exhibition of selfishness that I saw anywhere was on my trip from London to Paris. Being somewhat familiar with this journey, I was prepared for almost anything; but when I saw Englishmen take up seats on the steamer at Newhaven with their bags and satchels, and keep them there, while ladies stood unable to find a seat anywhere, I must confess that my notions of English chivalry were quite considerably disturbed. And these were young men, too! Nor was this the worst of it; but they actually seemed to think they were doing a smart thing, and laughed at the evident discomfort of their fellow passengers. Not even on a Coney Island excursion boat would there be seen in the course of the season such arrant brutality and hogghishness.

The journey from London to Paris is now so reduced that from Victoria station, not far from Westminster, the trip takes only about nine hours. The new steamers on the Newhaven & Dieppe line steam along at a prodigious rate, and though they make considerable of a noise, and one feels the throb of the engines in every part of the ship, still the speed is something almost wonderful. Unfortunately it was raining when we reached Dieppe, and as the arrangements for landing passengers are the same now as at the time of the first Napoleon, we were all somewhat dampened in our ardor when we reached the wharf. Here the customs examinations were made — examinations, however, much more nominal than real — and after another unpleasant experience with the English tourist, who seemed to enjoy seeing helpless mortals rush up and down in the rain, we got fairly started on the last part of our journey. And here let me suggest that this trip should always be made in the daytime, as the ride from Dieppe to Paris is through the most delightful and picturesque region of Normandy, abounding with bits of scenery rich in suggestions of both landscape and color. Arriving in Paris, not far from the

hotel where I had stayed on previous visits, I made my way through the crowded streets, dined with the babel and confusion of foreign tongues. Ah, me! How is it that the French one learns in books is so different from the French spoken on the streets? Surely the Frenchman cannot be a grammarian, or know accurately his own language. He has no difficulty in understanding you, for you speak slowly and with emphasis, weighing well each word and giving it its full expression; but your difficulty is in understanding him, for he is prodigal of words, and what he doesn't say with his mouth he makes up with his hands and his eyebrows and any number of shakes of his head. But he is a gentleman, and never fails to manifest the high courtesy always characteristic of this people.

After a sweet night's rest I was up betimes and on my way to the American Church on the Rue de Berri. My walk to this church led me past the Church of the Madeleine, to my mind the most beautiful church in Paris, down to the Place de la Concorde, the most historic and the most fateful of any place in the city, and then along the Champs Elysees, the most famous promenade either in this or any other European capital. I was here once on the great day of all days to the Parisians — July 14, when the people celebrate the taking of the Bastille — and a more wonderful sight by way of decorations, illuminations and fireworks, it would not be possible to imagine. But on this day as I walked along to church the absence of anything like Sunday was painfully apparent. Men were at work on the streets, laying pavements, mending sidewalks, working on buildings, and though many of them were open, and there was nothing about the appearance of the city that would suggest the Sabbath. We are bad enough in New York and Brooklyn, but in comparison with Paris any of our American cities pays infinitely more respect to the Lord's Day than the people here. The cafes are crowded, the little tables are out on the sidewalks, men and women are drinking openly, and the day is given up to pleasure and revelry. From a Continental Sabbath may God graciously deliver us!

I found the American church quite well filled with a characteristic American congregation, and in such a company it was easy to forget that one was in Paris, for every man looked as though he was one of the signers of the Independence proclamation, and every woman seemed as if she had the Stars and Stripes in her dress pocket. And why not? For most of them were successful business men who had fought their way from poverty to comparative wealth, and now, accompanied by their wives and children, were enjoying a well-earned holiday.

Rev. J. Robson Smith, of New York, was the preacher, and he gave us a noble sermon — one of the best sermons it has been my privilege to hear for a long time.

After the service I went on a little way to the Arc de Triomphe, but found a scaffolding inclosing quite a portion of this great monument, disfiguring and hiding it very considerably. And so even Napoleon needs to be repaired now and then! Yes, and as the years go by he will need more repairs, for while all must concede the genius, the brilliance, the daring, of this most extraordinary man, yet his selfishness, his brutality, his utter disregard of honor and life, are only revealing themselves more fully as the years go by.

Coming back, and going through the gardens of the Tuilleries, I was surprised to find numbers of full-grown men — men, too, evidently of the better class — playing a game with a ball and a kind of tambourine, and they knocked that ball with a seal and skill worthy of better things. But in this and such ways the Parisian spends his Sunday. In short, there is no Sunday here except a holiday such as our Fourth of July.

I was going to one of the McAll Mission meetings in the afternoon, and even had arranged to attend another in the evening, but it rained in torrents, and going out was not to be thought of. For this I was very sorry, as I was anxious to see something of these missions, with whose name we are all more or less familiar.

But from the windows of my hotel I watched the tram cars, and the busses, and the carriages go by loaded with crowds and crowds of people, and the more I looked at them, the more convinced I became that Sunday here is but the name for the first day of the week, and has no religious significance to the mind of the great mass of the Parisians.

Paris, Aug. 11.

The Sunday School.

THIRD QUARTER. LESSON XI.

Sunday, September 13.

9 Sam. 22: 40-51.

(Read chapters 22 and 23: 1-23.)

Rev. W. O. Holway, D. D., U. S. N.

DAVID'S GRATITUDE TO GOD.

I. Preliminary.

1. Golden Text: The Lord is my rock, and my fortress,

and my deliverer. — 3 Sam. 22: 1.

2. Date: About B. C. 1000.

3. Place: Jerusalem.

4. Home Readings: Monday — 3 Sam. 22: 1-15. Tuesday — 3 Sam. 22: 15-24. Wednesday — 3 Sam. 22: 40-51. Thursday — Psalm 71: 1-24. Friday — Prov. 10: 25-31. Saturday — Psalm 22. Sunday — Psalm 118.

II. Introductory.

In this wonderful hymn of praise from which our lesson is taken we have probably the original draft of the 18th Psalm — the composition which David prepared for his personal use, but which was afterwards revised for liturgical purposes, and placed in the Psalter. It appears to have been written at about the middle point of David's reign, when his victories had won peace, and when a glorious future for himself and his posterity had been assured to him by the prophecies of Nathan. Says Dr. Terry: "In tone and spirit this Psalm reminds us of the last song of Moses, in Deut. 32: 1-43. In each of these great Psalms we discern a lofty soul that has reached a distinctive crisis in its history, and rests for the time as in a sublime repose of conscious acceptance and power with the Almighty."

Thirty-eight impassioned verses precede our lesson. They set forth David's sufferings, perils and deliverances, and ascribe to God the might and goodness which had been effective in his protection and enlargement. With the same note of gratitude he continues: It was Thou that didst gird me with strength for the battle; Thine was the victory over those that rose up against me. When my enemies turned their backs upon me, it was because of Thy intervention; in vain they looked for help even to Thee — Thou hadst no answer for them. Helpless, therefore, on them did I execute Thy judgments — "beating them small as the dust of the earth," stamping them "as the mire of the street," and "spreading them abroad." From internal strife and rebellions Thou hast been my deliverer. Thou hast put me at "the head of the nations," bringing under my sway peoples whom I knew not, and causing strangers to tremble at my name. Jehovah liveth, and David rejoices in Him as his sure foundation and exalts His name. He reiterates his praises to Him for avenging his wrongs, and subduing the people, and uplifting him above his enemies, and delivering him from "the violent man." He will praise Him among the heathen, because He hath given such great deliverance to the king and conferred such loving-kindness upon His anointed.

III. Expository.

40. Thou hast girded me with strength to battle (R. V., "unto the battle") — a grateful acknowledgment that the source of his strength and the secret of his valor in warfare was the Divine "girding." "It is a metaphor taken either from a military girdle, or from a common girdle, whereby their loose garments were girt about them, whereby they were rendered fit for any action" (Pool). Them that rose up against me, etc. — R. V., "Thou hast subdued under me those that rose up against me." Thine is the glory, not mine. This praise was not extorted from David; it was the outpouring of a thankful heart.

41, 42. Thou hast also given me the necks, etc. — R. V., "Thou hast also made mine enemies turn their backs unto me, that I might cut off them that hate me." A flying enemy is at the mercy of the pursuer. Repeatedly in David's history, his foes had fled panic-stricken and been slaughtered. These victories were not due to his military prowess; God was the unseen but real Victor. They looked . . . even unto the Lord. — So long as David was fighting God's battles he was the instrument of Divine punishment upon the guilty. Their prayers to Jehovah for help, therefore, even though they were Israelites, availed not.

43. Beat them small . . . stamp them . . . spread them abroad. — This exultation over the utter destruction of his enemies sounds cruel and barbarous, but should be interpreted from David's standpoint of high zeal for God. Christianity brought in humaner standards. Says Hurlbut: "It is righteous exultation that those who were strongest in their opposition to God's kingdom had been turned by God's power into feeble means of advance. They had been rocks and barriers in the way; they are

now turned into roads and streets for passage. It is a beautiful figure of speech, though by our translation it is made to sound somewhat harsh."

44. Delivered me from the strivings of my people — from various seditions, like those connected with Saul's and Ishbosheth's reigns. "David feels that the watchful care which had protected him during that dangerous period had a higher purpose than the union of the twelve tribes under one head. He was to be the founder also of that empire over the nations which symbolized the gift of the heathen world to Christ" (Payne Smith). Hast kept me to be the head of the heathen (R. V., "the nations") — the Ammonites, Moabites, Edomites, Syrians, and others. A people which I knew not (R. V., "whom I have not known") — barbarous, remote nations, like the Hamathites (2 Sam. 8: 9).

The surrounding nations, of which David had no previous personal knowledge, attacked him, were defeated, and came under his sway. This is a type of what Christianity is doing. It is making all science and philosophy, all inventions, all commerce, a thousand things unknown in the earlier days, to become servants and helpers of the kingdom of God (Felonbet).

45, 46. Strangers shall submit themselves . . . as soon as they hear. — Alien races when they learn of David's fame and of David's God will send unwilling and feigned tokens of submission, not waiting for him to subdue them by force of arms. Strangers shall fade away — wither, in their fright; "like plants scorched and shriveled before the hot blast of the simoon" (Isa. 40: 7) (Hurlbut). Shall be afraid (R. V., "shall come trembling") out of their close places — shall timorously forsake their strongholds in which they no longer trust, and bow the knee to David. And for this thorough supremacy over pagan races, he gives all the glory to God.

By the blessing of God Israel's king now ruled over all the neighboring kingdoms. How much of beneficence this meant we may not at first perceive. It meant the abolition of wicked laws and the prevalence of the benign law of Moses throughout Moab, Ammon, Philistia, Bashan, Syria, and on to the far limits of the Euphrates. It meant the tearing down of many idolatrous temples, it meant the substitution of high ideals for perverse and degraded ones, and a great increase of the kingdom of God on earth (Hurlbut).

47. The Lord liveth. — Of none else can this be asserted. Idols are lifeless and impotent, heroes die; Jehovah alone is eternal. Blessed be my rock. — Says Hurlbut: "In primitive days of warfare a king was happy almost in proportion to the great rocks of his country which could be turned into strong fortresses. Jerusalem and Bethlehem were such natural fortresses as these, and all David's rivals must have looked with jealous eye on the natural strength of Zion. But David says he trusts, rather, in God as his rock and fortress. Let others trust in earthly advantages; his confidence is in the fortress which is inviolable." The God of the rock of my salvation. — Says Dr. Scott: "This remarkable expression may well call to mind what may be considered as 'the style of the New Testament,' 'the God and Father of our Lord Jesus Christ.'"

48, 49. It is God that avengeth me. — The R. V. connects this verse with the last appositionally, translating, "even the God that executeth vengeance for me." The allusion in these verses is probably to Saul, towards whom David behaved repeatedly with singular forbearance, leaving it to God to rectify the wrong-doing in his case.

50, 51. I will give thanks unto thee, O Lord, among the heathen (R. V., "nations"). — The use of this verse by Paul in Rom. 15: 9 — "and that the Gentiles might glorify God for His mercy; as it is written, For this cause I will confess Thee among the Gentiles, and sing unto Thy name" — shows that David realized that his kingdom was typical of a spiritual and universal kingdom. He is the tower of salvation for his king — R. V., "great deliverance giveth he to his king." To his seed — especially to the Messiah, who is called "David's seed" in Acts 13: 23, Rom. 1: 3.

Paul quotes from this doxology to show that under the Old Testament economy others than the Jews were regarded as subjects of that spiritual government of which David was head, and in which character his deliverance and victories were typical of the more illustrious triumphs of David's greater Son. The language of verse 50 justifies this view in its distinct allusion to the great promise (2 Samuel 7). In all David's successes he saw the pledges of a fulfillment of that promise; and he mourned in all his adversities not only in view of his personal suffering, but because he saw in them evidences of danger to the great interests which were committed to his keeping. It is in these aspects of his character that we are led properly to appreciate the importance attached to his sorrows and sufferings, his joys and successes (J., F. and B.).

IV. Illustrative.

1. In my early boyhood, after having heard a sermon in which the preacher dwelt much on "the appropriating act of faith," I asked my father what he meant by that expression. He gave me the same reply which had been given him by his mother to the same inquiry, when he was a lad, viz.: "Take your Bible, and underscore all the 'mys,' the 'mines,' and the 'me's' you come upon, and you will soon discover what appropriation is." It is the focusing of all that God is upon yourself even as the lens concentrates the sun's rays upon one bright, burning spot (Wm. Taylor).

2. So long as "the Lord liveth" all will be well. Do you not see the young heirs of great estates act and spend accordingly? And why shall you, being the King of heaven's son, be lean and ragged from day to day, as though you

were not worth a penny? O sirs, live upon your portion! There are great and precious promises, rich, enriching mercies; you can make use of God's all-sufficiency; you can blame none but yourselves if you be defective or discouraged. A woman, truly godly for the main, having buried a child, and sitting alone in sadness, did yet bear up her heart with the expression, "God lives;" and having parted with another, still she redoubled, "Comforts die, but God lives." At last her dear husband died, and she sat oppressed and most overwhelmed with sorrow. A little child she had yet surviving, having observed what before she spoke to comfort herself, comes to her and saith, "Is God dead, mother? Is God dead?" This reached her heart, and by God's blessing recovered her former confidence in God, who is a living God. So ask your fainting spirits under pressing outward sorrows, Is not God alive? Then why doth my heart die within me when my comforts die? Cannot a living God support my dying hopes? (Oliver Heywood.)

3. Men who stand on any other foundation than the rock Christ Jesus are like birds who build their nests in trees by the side of rivers. The bird sings in the branches, and the river sings below; but all the while the waters are undermining the soil about the roots, till, in some unexpected hour, the tree falls with a crash into the stream; and then the nest is sunk, the home is gone, and the bird is a wanderer. But birds that hide their young in the clefts of the rocks are undisturbed, and after every winter, coming again, they find their nests awaiting them, and all their life long brood in the same places, undisturbed by stream or storm (H. W. Beecher).

THE UNITY OF CHRISTENDOM.

Rev. W. S. Blackstock, D. D.

THERE is a corporate unity of Christendom which is the fondly cherished dream of some of the best people in the world. Whether this dream is ever to be realized in fact, admits of doubts, and whether it is even desirable, is not perfectly clear to many who have thought deeply upon it. At best it would be but the outward and visible sign of a spiritual unity, without which it would be a delusion and a mockery. It is matter of gratitude that whether the form be within our reach or not, the substance is. It may be that it will be some time yet before it will be realized by all, or even by the bulk of those who profess the religion of the Lord Jesus; but appearances to the contrary notwithstanding, it is drawing nearer every day, and each one of us can hasten it on. The sooner Christians know one another, the sooner will the Redeemer's valedictory be answered, and they shall be, the world over, one even as the Father and the Son are one.

It is only ignorance that keeps the hearts of Christians apart. In illustration of this, the story told some time ago in ZION'S HERALD of Jenkins, the Methodist missionary, and the Christian treatment he received from his kind-hearted Irish Catholic landlady and a truly Christian priest of the same persuasion, has brought to light another incident bearing on the same subject, of equal interest. It is the story of two elderly men who crossed the ocean in the same ship and occupied the same cabin. One was a Methodist class-leader and local preacher, the other a pious Roman Catholic. The former was on his way to visit his birthplace in the north of England, the latter on a pilgrimage to Lourdes, where he hoped to be cured of a malady which threatened to not only embitter, but shorten, his life. Their relations soon became confidential. They conversed freely together on the subject which lay nearest their hearts — the blessedness of the religion of the Lord Jesus Christ — and even went so far as to pray together.

The Methodist brother, whose long and faithful service in the class-room and in personal dealing with souls had made a skillful casuist, began to deal with his newly-found friend somewhat, as he learned, after the fashion that godly priests deal with their penitents in the confessional. He carefully examined him touching his motives in going to Lourdes; the supreme object of his confidence; the nature and the grounds of his faith. The result was, that he found there was far less superstition and far more genuine faith in the religion of his fellow-traveler than he supposed. Though he was going to Lourdes, his faith was in God, and in God alone; and though he believed that God was able to heal him, and that He would do so if, in His infinite wisdom, He saw that it was best, he asked in profound submission to the will of God, and was prepared to reverently accept whatever, in His good pleasure, He saw fit to bestow.

And that which to the Methodist was the most

Send your name for a Souvenir

of the Works of Eugene Field.

FIELD & FLOWERS

The Eugene Field Monument Souvenir

The most beautiful Art Production of the century. "A small bunch of the most fragrant of blossoms gathered from the broad acres of Eugene Field's Farm of Love." Contains a selection of the most beautiful of the poems of Eugene Field. Handsomely illustrated by thirty-five of the world's greatest artists as their contribution to the Monument Fund. But for the noble contributions of the great artists this book could not have been manufactured for \$2.00. For sale at book stores, or sent prepaid on receipt of \$2.00. The love offering to the Child's Poet Laureate, published by the Committee to create a fund to build the Monument and to care for the family of the beloved poet. Eugene Field Monument Souvenir Fund, 120 Monroe Street, Chicago, Ill.

agreeable surprise was the ground upon which his confidence in God was chiefly based. He had, no doubt, as a good Catholic, confidence in the authority of his church; of this, however, he said nothing on that occasion, but said that he had had such a revelation of God's goodness in his own experience that he could not but believe that what He would do would be right and for the best. Here the two venerable men had reached common ground, and stood side by side. Standing in the shadow of the Cross, in the blessed consciousness of their Heavenly Father's love, they were brothers. If this was a surprise to the Methodist, it was no less so to the Catholic, who frankly confessed that he never knew before that Protestants knew anything about experimental or heart religion.

Toronto, Canada.

There's no Reason Why

your skirt should look shabby if you use

S. H. & M.
REGISTERED TRADE MARK.
BIAS
VELVETEEN
SKIRT BINDINGS.

They protect the skirt and the shoes and give the richest and most elegant finish.

Don't fail to look for S. H. & M. on the label of every bolt and of the reel especially. Refuse all others.

If your dealer WILL NOT supply you we will.

Samples showing labels and materials mailed free. "Home Dressmaking Made Easy," a new 72 page book by Miss Emma M. Hooper, of the Ladies' Home Journal, tells in plain words how to make dresses at home without previous training; mailed for 25c. S. H. & M. Co., P. O. Box 670, N. Y. City.

COSPEL HYMNS, 1 to 6.

Excel. Mus. Ed., \$75 per 100; Words Ed., \$10 upward per 100. CHRISTIAN ENDEAVOR HYMNS, \$30 per 100. THE HIGHLAND MAIN CO., 74 East 9th St., New York. 313 Wabash Ave., Chicago.

NEW BOOKS

Pronouncing and Defining Musical Dictionary — By W. S. B. Matthews and Emil Liebling. Price, \$1.00. Most complete work of its kind, at the price.

Young Folks' Musical History Club — By Geo. H. Rowe. A delightfully instructive little book, in story form. Price, \$1.00.

Uplifting Songs — By C. C. Case and J. R. Murray. A magnificent collection of new and standard songs for Revivals, Prayer Meetings and Sabbath Schools. Price, 35 cts.

Rules and Reasons for Correct Scale Fingering — By Ernst Field. A manual for teachers and students. Price, 25 cts.

Palmer-Curtis Series. Two fine series of Model Music Course Series. Music books for use in Public Schools. Complete descriptive circulars sent on application.

Palmer's Class Method of Teaching — By H. R. Palmer. Price, \$1.00.

Our Flag — A Patriotic Cantata. 30 cts.

The Star of Light — A cantata for special occasions. 40 cts.

These are the cantatas finished by the lamented Dr. Geo. F. Root, just prior to his death.

THE JOHN CHURCH COMPANY.

Cincinnati. New York. Chicago.

A Phenomenal Success.

5,000 Copies shipped in 60 days.

THE STORY OF MY LIFE



by William Taylor,
... Bishop of Africa. ...

Everyone should read this Wonderful Book.

It is the Story of a Remarkable Life. Beautifully Illustrated with 50 Original Drawings by Frank Beard.

No Book now being sold by subscription has such Popularity.

APPLY for Agency now, and APPLY QUICKLY.

Send One Dollar for Outfit. If not perfectly satisfied return it and we will return your dollar.

We guarantee exclusive control of territory to each Agent.

Apply immediately to

HUNT & EATON,
150 5th Ave., New York City.

SIDE-DISHES FROM THE ENGLISH WESLEYAN CONFERENCE.

Rev. John D. Pickles, Ph. D.

HAVING sent home sketches of the regular work of the Conference in previous letters, let me give the *HERALD* readers some notes on special features accompanying the Conference sessions.

In the first place, the

Great Temperance Rally

at Hengler's Circus, a building seating four to five thousand people, is worthy of mention. The crowd was immense. The singing was led by a choir of one thousand Band of Hope children, accompanied by a band of forty pieces. It is needless to say that, led by such, the singing of the congregation was simply grand. Rev. Charles Garrett, called the "Grand Old Man of Methodism," presided and made a most eloquent and impassioned address in favor of total abstinence. He quoted the Duke of Albany as saying that "strong drink was the only great enemy England had to fear." Dr. Wood, the next speaker, made the remarkable statement that Lord Salisbury, in reply to a deputation of bishops waiting on him in the interests of temperance legislation, said that "it was not a subject that attracted the government." Rev. John Hector, "the Black Knight," well known with us, who was attending the Conference representing the African Methodist Episcopal Church, also spoke. He took the audience by storm. With inimitable wit, pathos and power he did what he liked with his hearers and closed amid repeated calls of "Go on! Go on!" Miss Willard was announced to speak, but wired at the last moment her inability to be present. Your correspondent was drafted, and briefly spoke of the conditions of the temperance work in America.

It is plainly evident that the Wesleyan Conference can do nothing effective as a body for the overthrow of the liquor traffic until as a body it is itself total abstinent in principle and practice. "Physician, heal thyself," is as forceful today as when uttered by the Christ of yesterday.

The second item of interest was

A Banquet

given by the governing board of the Leys School, a Methodist preparatory school affiliated with the Conference, to Lord Derby, Lord Mayor of Liverpool, Rev. Dr. Ryle, Lord Bishop of Liverpool, the President of the Conference, Dr. Randles, and several hundred other celebrities, to which I had the honor of an invitation. The dinner was served in the elegant and spacious banquet room of the "Adelphi," the leading hotel of Liverpool. Previous to the dinner a reception was held in the parlors by Rev. Dr. Moulton, principal of the school, a man well known to American Methodists and a leader in English Methodism, most able and scholarly. On our entrance to the parlors our names were called out in a stentorian voice by an appointed functionary, I presume as a public introduction to all present. We were then introduced to Dr. Moulton, whom I found to be as affable as he is famous, and then joined the company present. Soon after I arrived I noticed special interest among the guests, and in a moment resounding through the room came the announcement, Lord Derby — or, as they call it, Lord Derby — Lord Mayor of Liverpool. All present did honor to his lordship, and as to myself I looked with no little curiosity and interest on a real live lord. In a few moments I had the honor of a personal introduction and of a brief conversation. He is of fine presence, most agreeable and easy to approach, the son of the great Lord Derby once Prime Minister of England, and shows all the culture and refinement of inherited and trained nobility. His after-dinner speech was in happiest vein and was especially pleasing to the ministers as cordially acknowledging the validity of their clerical standing and their success as ambassadors of Jesus Christ.

Lord Bishop Ryle of the English Church and Bishop of the Liverpool diocese, was exceedingly pleasant in the short personal interview I had with him. He is a man of stalwart proportions, of flowing white beard and patriarchal appearance, and carries his eighty years and more with ease and great dignity. He is recognized as one of the strongest leaders against papal pretensions, and in his speech uttered the strongest and most unequivocal words against the recent advance on the part of some towards the Papacy, evoking a storm of cheers when covertly, and yet to those present clearly, referring to "one in his own diocese" as thus offending, meaning

Gladstone and his recent letter to the Pope. It is thought here that Gladstone's letter and parliamentary events in connection with the school question have opened the eyes of Protestant England, that as a result the reaction towards Roman Catholicism has met with a distinct and positive check, and that its force is permanently broken.

I must not omit reference to the great meeting for

The Reception of Delegates

and to hear reports from their own delegates to other bodies, of whom Rev. Dr. Watkinson, the representative to our recent General Conference, was the chief. Interest evidently centred in him and showed clearly the close and intimate relation which the mother church holds to her daughter beyond the sea. The Circus was again overfilled with at least five thousand people. The president of the Conference, as it was a regular Conference session, presided. Excellent addresses were made by representatives from France, New South Wales, and Africa, and Mr. Hector again captivated his hearers, but all were evidently waiting to hear Dr. Watkinson, who, I should judge, holds the same place here that Bishop Simpson did with us. When he arose he was received with long-continued applause. He spoke most pleasantly and appreciatively of his visit to America and of his hearty welcome. In describing the General Conference he said the silent speaker was there; the fervid, oratorical speaker who performs tricks with metaphors was there; the man who affects a sentimental humility and pretends to speak down was there; the cynical humorist also, who reminded the speaker of a playful mosquito, was there; and the perpetual speaker was there. This brought hearty laughter, and to your correspondent was almost a photograph. But he said, further, the statesman was there, full of intelligence and of enthusiasm. He then took up sections of the Bishops' Address, emphasizing the salient features of general interest, such as the itinerancy, which was of special interest owing to the coming discussion in the Conference, of which I have written you. Mr. Watkinson, by his intonations as he read and his intermittent remarks, was evidently against extension of the time-limit. His comment on the woman question was that he did not think it was a very burning question, and that, if admitted, very few women would appear in the General Conference. He spoke graphically of the canvass for a colored Bishop, and said it resulted in affirming that the Conference was perfectly free to elect a colored Bishop — and it didn't! The Conference was in the usual American hurry about all its business except the election of Bishops, to do which required three days. He was deeply impressed with the way the six hundred men stuck to business. Every question was discussed with acuteness, thoroughness and fearlessness. It was a conservative body. Very little, after all, was done. It was careful to hold what it had received. Progress was not sought by change in organization, but in bettering methods. They believed in Methodism, and while the Conference breathed a true catholic spirit, they did not forget that they were Methodists and did not criticize or talk down their own church. They were working their system so as to bring the greatest blessings to the greatest number. When Dr. Watkinson referred to our growth and quoted the figures, the audience was most profoundly moved and seemed dazed at the record, and the speaker said he almost lost his breath in quoting them. "Why," he said, "the Americans only speak in millions." His reference to the enormous business of our Book Concern met with prolonged applause. He contrasted the buoyant, hopeful, aggressive spirit of American Methodism with the halting and timorous spirit shown in the Wesleyan Conference the day before. They spoke, he said, "in the idiom of victory." He closed by saying: "Methodism has done splendid things under a monarchy; I believe it will do greater things under a republic."

It was a most brilliant, comprehensive and withal discriminating report of Dr. Watkinson's American visit and worthy of the high reputation he enjoys. There is evident everywhere the kindest feelings toward the United States, and we need have no fear that England meditates injury to her transatlantic daughter. Every reference to America on the floor of the Confer-

ence or on the platform and wherever I have been meets with heartiest response of good fellowship. May it ever be so!

And now I close these summer jottings. Next week we turn our faces homeward, grateful for the privilege of the vacation, and with renewed energy to push the work in the city and church which, above all others, we love the most.

Halifax, England, Aug. 12.

OUR CHICAGO LETTER.

"Dearborn."

FOR a fortnight in August the weather was a legitimate subject of thought and conversation. No such suffering has been experienced in years in Chicago as was endured during the late "hot spell." In the crowded districts among the tenement class the heat was almost beyond endurance. As might have been expected, the deaths were most numerous in those overcrowded quarters, the majority of the victims being children under five years of age. Though certain enterprises suffered greatly on account of the heat, the crowds at the department stores seemed as large as usual. One can readily understand why grocery and drug stores, meat markets and similar places of business, are patronized at all seasons of the year, but it is not so easy to comprehend the reasons which bring the usual crowds to jewelry counters, crockery, book and clothing departments of an immense store when the thermometer is hovering between 95 and 100 degrees Fahrenheit. It is a psychological problem of more than common interest. On the other hand, when any one asks why half the churches are closed, and why in those that are open only a handful of worshippers are found, it is thought a sufficient answer to sigh heavily, wipe the face in a dramatic manner, or glance furtively at the sun. Of course, we all know that people cannot be expected to attend church at the risk of their lives. And yet from Monday morning until late Saturday night these same persons who are so afraid of the effects of the heat on Sundays, are at their counters or behind their desks, or elbowing one another in and out of stuffy elevators in their eagerness to secure the latest advertised bargain. In the case of the men the probabilities are that they spend even a portion of their noon hour as curb-stone orators, wildly gesticulating for or against the free coinage of silver.

The heat or something else has had some effect upon the attendance at our camp-meetings. Even at Des Plaines there has been a falling off, though there seemed to be much interest manifested. The Lake Bluff management, though advertising extensively that their camp-fires would "burn with old-fashioned zeal and power," that the Grand Tabernacle would "echo with shouts of song and praise," and that there would be "a reunion of all the forces from Chicago to Milwaukee" with "bishops, noted preachers, evangelists and laymen from home and abroad" making up the splendid program, was unable to attract a larger crowd than usual or to induce the cottagers on the ground to take any more active part than formerly. The daily papers, which are supposed to bring all the news to our breakfast tables, as the *Northwestern Christian Advocate* would say, reported almost daily conversions at Lake Bluff; but in conversation with one who took an active part in the services I was informed that there were no conversions during the meeting. He might have been mistaken. But even if there were no response on the part of sinners, if Christians were edified and built up in the faith the meeting was not a failure. Lake Bluff, and to some extent Des Plaines, is suffering from the influence of the resorting spirit. Most of those on the grounds of the former are there for an outing, and they will not attend services, as a rule, except to hear some noted preacher in the evening. Each year, too, there is a growing decline in the number of unconverted attending our camp-meetings. Almost all are professing Christians. These are helped, of course, but whether the good they get more than balances the loss to the local churches deprived of their presence for two or three weeks, is a debatable question. I am offering no criticism whatever upon the conduct of our camp-meetings, for many of the leaders work at great personal sacrifice; but it seems clear that the whole subject needs to be taken up in an ear-

nest, truly Christian spirit, with the determination to look facts squarely in the face and to make whatever changes are necessary to bring back, if not the former days, at least the old-time power.

The Western Avenue Church believes it has solved the problem of how to reach the non-church-going class in the summer, by adopting the plan of the "home camp-meeting." A large tent is pitched near the church building, and daily services are in progress with increasing attendance and interest. This method was tried and found successful last summer. A similar work, though more pronounced in results, is the enterprise known as the Metropolitan Church in the northwestern part of the city. This is in charge of Messrs. Farson and Harvey, the former a local preacher. Both of these young men are in business in this city, but they and their business are fully consecrated to the work of saving souls. Last year between four and five hundred persons were won to Christ, and the prospects are good for an even greater work this year.

Among other reports which the daily papers have brought "to our breakfast tables" within the past fortnight were the announcements that Dr. Burns, presiding elder of the Chicago District, was prostrated by the heat, and that Bishop Merrill had had a stroke of paralysis. Both gentlemen were in the Book Room last Monday, looking as well as at any time during the past year. Dr. Burns had been indisposed for a day or two, but the heat was not responsible. Bishop Merrill found his circulatory system somewhat disarranged, and wisely rested for a few days. He is all right now, but if there are many more inquiries about his health the good Bishop may be obliged to seek solitude again.

The Chicago Training School has just closed its summer session. Though the attendance was not large, the interest steadily grew, and the experiment will probably justify another school next summer. Already there are more than one hundred applications for next year's regular session of the school, which opens in September. Mr. and Mrs. Meyer, to whose patience and wisdom this splendid enterprise is due, are now enjoying a much-needed rest in Europe.

Rev. J. W. E. Bowen, D. D., of the Gammon School of Theology, visited Chicago for a few days following his engagement at the Ludington (Mich.) Assembly. He preached at Berwyn and at St. Paul's, commending in his earnest and thoughtful way the work of the church among his people.

The date for the fifty-seventh session of the Rock River Conference is but six weeks off, and there is hardly a word said regarding appointments. There are but five five-year men in the Conference this year: H. L. Griffin, of Wilton Centre; C. W. Thornton, Marengo; A. T. Horn, Sycamore; H. T. Clendening, Aurora; and A. H. Miller, Lockport. All these but one are outside the two Chicago districts.

How to Disinfect.

We desire to mail you free, a valuable illustrated book prepared at great expense. Simple directions on disinfecting in cases of contagious diseases and in everyday life — sinks, sewers, etc. Send your address.

* * "Sanitas" Co. Ltd., 636 West 55th St., N. Y.

DROPSY TREATED FREE. Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 Days Treatment Free by mail.

DR. GREEN & SONS, Specialists, ATLANTA, GA.

CHURCH REMODELING.

THOMAS W. SILLOWAY,

Church Architect, 15 Park Square, Boston.

Mr. Silloway's long practice in building or remodeling over 400 church edifices enables him to save and utilize all the valuable parts, and for a comparatively small outlay produce a building preferable to a new one of much greater cost. He proposes to continue the work of remodeling as a specialty, and renders his services to committees who would practice economy, and where the means are limited.

PRICE REDUCED FROM \$25.00 to \$10.00



CURE
WITHOUT
MEDICINE.

THIS MOST WONDERFUL TREATMENT now within the reach of all.

The above price is ordered from July 1 to Oct. 1, 1896. \$10.00 by Express; \$10.50 by Registered Mail, with Book of Directions complete. Do not miss this opportunity; you cannot afford it.

L. A. BOSWORTH, 36 Bromfield St., Room 18, Boston, Mass.,

General Agent for New England States.

**CHURCH
CARPETS**

AT MANUFACTURERS' JOHN H. PRAY, SONS & Co.,
CARPETS AND UPHOLSTERY.
BOSTON

The Conferences.

N. E. Southern Conference.

Providence District.

Hope Valley.—The death of Rev. Stanton Austin removes from earth one who was probably the only Methodist preacher who ever received an appointment as pastor of a Methodist Episcopal Church for thirty-one consecutive years. Just how the Bishops and presiding elders evaded the rule as to the time-limit, is a question, but such is the fact that for nearly forty years Rev. Stanton Austin was pastor of the church at Hope Valley, R. I. During this time he baptized 55 persons, married 335 couples, and attended 129 funerals. He was a man of irreproachable Christian character, and the church and community hold him in loving remembrance.

Providence City Evangelization Union.—The regular meetings of the Union will be resumed Friday evening, Sept. 4. It is hoped that the objects for which this society was organized may be greatly aided during the coming autumn and winter. Nearly a year and four months have been spent in organization; now for active work in the various lines called for by the constitution.

Providence Preachers' Meeting.—The meetings for the season will begin Monday, Sept. 14, at 10:30 A. M., in the vestry of the Chestnut St. Church, with Rev. H. D. Robinson as chairman of the program committee. Live and interesting meetings are assured.

Vacation Notes.—Rev. H. W. Brown and family, of Stoughton, with Rev. C. H. Smith and wife as their guests, spent a delightful season of rest at White Horse Beach, Mass. Rev. J. E. Johnson and wife, of Pearl St., Brooklyn, spent their vacation at the same place. Rev. J. H. McDonald, of Newport, enjoyed himself at Cottage City, finding congenial company and rest.

At the August meeting of the board of managers of the Providence Deaconess Home, a suitable minute was adopted expressing their sorrow at the death of Mrs. L. Amelia Maynard, the recording secretary of the board. She was very efficient and faithful in every duty assigned her, judicious in counsel, liberal-handed and generous-hearted. Filled with loving, practical zeal for the Master's work, her judgment had great weight in the deliberations of the board, and her presence always brought inspiration. She was dearly loved and highly valued for her womanly worth and Christian character. To her husband and family sincerest sympathy was tendered.

Maria's Vineyard Camp-meeting.—The meeting this year was in charge of Rev. L. B. Bates, D. D., of Boston. Services were held in the Tabernacle every Sunday during July and August, but what is called the camp-meeting was opened with a love-feast, Sunday morning, Aug. 16, Rev. W. V. Morrison, D. D., having charge of the service. The opening sermon was by Bishop Foster, who took for his text, "Seek ye first the kingdom of God." It was just such a sermon as was needed, and gave the key-note for the meeting. In the afternoon a very successful out-door service was held on Ocean Park, conducted by Revs. Dr. Bates and W. H. Thurston. The evening sermon was by Rev. E. S. Tipton, of New York, thoughtful, earnest, evangelical, effective, a fitting close to a day of power. The preachers for the week were as follows: Monday—Rev. W. L. Hood, "Life under Liberty;" Rev. Dr. Krantz, "All the saints salute thee, chiefly those of Caesar's household"—a sermon that stirred all hearts. Tuesday—Rev. M. D. Kneeland, D. D., "Baptism Protection;" Rev. H. B. Cady, "Our Opportunities;" from the text, "Who knoweth but thou art come to the kingdom for such a time as this?" Wednesday was Epworth League Day, and the afternoon service was conducted by Rev. Orange W. Scott, Conference president. His address was on "The Place of the League in the Church and its Promise for the Future." This address ought to be repeated before every chapter and church in the Conference. The evening sermon was by Rev. N. T. Whitaker, D. D., on "The Triumphs of Christianity." Thursday, Revs. L. B. Coddington and B. F. Kidder were the preachers. These two brethren, who were members of the same class at college, had for their subjects, "The Baptism of the Holy Spirit," and "Freedom by a Knowledge of the Truth." Friday was Laymen's Day, addresses being delivered in the afternoon by Hon. G. B. Carter, M. W. West, Mrs. G. M. Hamlen, and Mrs. N. C. Alger. The sermon of the evening was by Rev. L. A. Niles, from the text, "Forever and ever." Saturday was Interdenominational Day. The evening sermon was by Rev. W. T. Worth. Sunday, Aug. 23, was called "the great day of the feast." The annual love-feast was led by Rev. M. J. Talbot, D. D., the sermons being by Dr. D. Dorchester, Jr., and Rev. John Van Volkenburg, from "I am the way, the truth and the life," and "I am not ashamed of the Gospel of Christ"—two grand sermons before immense audiences. The closing service of the meeting, as usual, was the sacrament of the Lord's Supper, conducted by Bishop Foster. About thirty ministers and a large number of laymen enjoyed this great spiritual feast. The morning devotions were led by various ministers, and were not the least enjoyable and profitable of the services.

At the annual meeting of the Association the following were elected officers for the year: President, Rev. M. J. Talbot, D. D.; vice-president, Rev. L. B. Bates, D. D.; directors, Rev. W. V. Morrison, D. D., Rev. J. W. Willett, J. D. Flint, A. J. Nickerson, Jacob Burt, A. J. Mau-

chester, secretary, Eli H. Howard; treasurer, E. G. Eldridge, Namo.

Norwich District.

Willimantic.—Presiding Elder Bates writes: "Bishop Mallalieu preached at Willimantic Camp-meeting, Tuesday, Aug. 25, and Bishop Hartzell the succeeding Thursday. An 'old time service' was held, at which Rev. Dr. G. B. Wight, of New Jersey, was the preacher."

Maine Conference.

Portland District.

Pleasantdale.—The Brown's Hill League had a lawn festival, which was quite a success in attendance, improvement and pleasure, and the Elm Street Endeavor Society had a meeting to match it at the parsonage. An increase of the library at Elm St. is contemplated, and funds for the purpose have been raised. Electricity somewhat disturbs the Sabbath equilibrium, but new residences resulting from better car service will bring a more available population for religious work and support. Rev. J. H. Roberts has a good attendance at Long Creek, and the outlook for the charge is good.

Cape Porpoise has a good summer attendance. This is the vacation home of Rev. I. H. Packard, of Somerville, Mass. At Kennebunkport we met Rev. J. M. Durrell, who returned to the pastorate from the school at Tilton. We enjoyed our call at his cottage, and had a helpful talk on church and school work. The summer has had its usual diversions, but Rev. H. L. Nichols is holding his forces for an autumn campaign.

Rev. F. R. Welch, assisted by preachers in the vicinity, held tent meetings in *Shapleigh*. The attendance was good and the church was quickened. Mr. Welch was courageous in leading this enterprise, and doubtless the good seed sown will well repay the effort.

Three young visitors have come to the Portland District since Conference—the oldest being Merrill P. Litch, of West End, Portland. This one we have seen, and can attest that he is a promising young American. As the others are more recent accessions, we have not learned that they are yet named. One nestles in the parsonage at Buxton, a delight to the young parents, Rev. and Mrs. W. Cashmore; and the last is acknowledged as a "precious gift" to the parents, Rev. and Mrs. E. W. Kenison, of Ellot.

A Portland morning paper stated that "there are no hopeful signs of recovery" in the case of Dr. C. F. Allen, and later friends from Portland reported that he was failing.

The note of Bishop Mallalieu published in the *HERALD* of August 28 ought to be read, pondered, and followed by vigorous effort for the missionary cause. This appeal for the love of Christ and humanity should touch all hearts, and it is hoped that the churches that have not taken the collection will promptly make their offerings.

Aug. 28, at Kennebunk, we saw the parsonage not yet completed. It has two bay windows, with parlor and sitting-room that may be made one large reception-room, and the whole house is being arranged for a desirable residence. Kennebunk is now one of the good charges of the Conference.

East Maine Conference.

Bucksport District.

Lubec.—Rev. T. A. Hodgdon, who was appointed to this charge last Conference, is entering upon his labors with the spirit of one who intends to conquer and lead the host on to victory. Already he has won a large place in the hearts of the people. Extensive repairs are being made on the foundation of the church at the village, and possibly some improvements will be made on the interior of the building.

Edmunds and Marion.—Rev. B. W. Russell goes back for the second year with this people, which seems gratifying to both parts of the charge. A good degree of interest is manifest, but the pastor is laboring for greater results.

Pembroke.—The work opens well on this charge. Rev. E. S. Gahan is hopeful of victory and is in labors abundant. One has been converted, one has joined on probation, and three in full since Conference. Everything points toward a successful year.

Eastport.—Rev. John Tinning and his people are awake to the demands of the hour. Earnest efforts are being put forth, and we are confident that this will be a good year with this church. A new Epworth organ has recently been put into the church which is giving excellent satisfaction.

South Robinson and Perry.—Rev. J. D. McGraw is with this people for another year. With faithful work on the part of pastor and people, we expect it will be a year of marked advance along all lines of church work. The outlook is encouraging.

Calais, Knight Memorial.—Rev. A. S. Ladd is still happy in his work with the church in this city; and now, having been nominated a candidate for Governor by the Prohibition Party, he is much sought after as a speaker in behalf of the temperance cause. We notice very flattering reports of his lectures by the daily papers. Notwithstanding all the calls and demands made, the work of the church is well looked after and a prosperous year is anticipated.

Calais, First Church.—Rev. F. W. Brooks, through faithful, earnest labor, is getting a firm hold of the people at this place. Interest in all departments of church work is on the increase.

Columbia Falls, Columbia and Indian River.—The interests of our church on this large field are looked after by Rev. S. O. Young, who has begun his third year. Mr. Young is held in high esteem, and a successful year is guaranteed. A helpful session of the Ministerial Association was recently held with the church at Columbia Falls. At Columbia the interest is on the increase—so reports the pastor to the quarterly conference.

Harrington.—Rev. Charles Rogers has entered upon his first year with this church, with every prospect of success. Good congregations and increasing interest at all preaching places, is the report of the pastor put in briefest form.

Gouldsboro.—Rev. B. P. Capshaw is looking after the welfare of this people, and finds some things to encourage him in his work.

Sullivan.—Rev. J. T. Moore, though a stranger among this people, is rapidly winning his way among them. Improvements to the amount of \$150 or more have been made on the church at

East Sullivan, while at **West Sullivan** \$75 worth of books have been added to the Sunday-school library. Good interest is reported at all points.

Franklin.—Through a severe accident Rev. A. H. Hanson has been hindered in his regular work; but as he is on the road to recovery, there is every indication of a successful year.

Orland and West Penobscot.—Rev. C. W. Wallace has been supplying the work on this charge since June, and is having victory for the Master. The Lord is richly blessing the faithful labors of His children at all points on this field.

Surry and East Bluehill.—Rev. E. W. Belcher is in labors abundant and is greatly encouraged. Five have been baptized, and at the last quarterly meeting the little daughter of the pastor was baptized by the presiding elder. Towards repairing the church in Surry village \$40 has been raised, while at East Bluehill steps are being taken towards building a new chapel.

Vermont Conference.

St. Albans District.

Morrisville.—The county Sunday-schools met on the camp-ground for their annual rally, Wednesday, Aug. 19. Picnic lunches, singing and speaking were the order of the day. Hon. P. K. Gleed gave an interesting address, and short speeches were made by Rev. Messrs. Wallace, Kellogg and French.

Highgate.—Mrs. Abel Stearns, a worthy member of the M. E. Church, and liberal in its support by funded gifts, died, Aug. 24, aged 103 years, 4 months and 14 days. She retained her mental faculties to a remarkable degree up to the time of her death, and until within a few months was able to perform light work.

Sheldon.—The camp-meeting was of usual interest. The officers of last year, with C. Temple, president, were re-elected. The rain made some difference in Sabbath attendance. Revs. A. W. C. Anderson and O. D. Clapp preached on that day. The Woman's Home Missionary Society held two meetings of profit to old and young. The Woman's Foreign Missionary Society raised \$33 toward a scholarship in Bulgaria. The services of Rev. Dr. E. W. Parker were greatly enjoyed. A receptive consecration to the Holy Spirit will show itself in fruits worthy of Him.

St. Johnsbury District.

Lyndonville Camp-meeting.—The camp-meeting held at Lyndonville last week was a grand success. The attendance during the week was the best we have had for years. Sunday was a rainy day, which prevented the crowd from coming, yet we had good congregations and most excellent preaching by Rev. E. M. Smith, D. D., and Rev. B. F. Upham, D. D. Thirty-five of the preachers of the district were present at part or all of the meetings. Mrs. J. Fowler Willing was a great help, and gave the preachers and their wives some excellent talks.

New Hampshire Conference.

Concord District.

Weirs Camp-meeting.—The Winnepesaukee Camp-meeting Association held its twenty-third annual meeting on their grounds, commencing on Monday, Aug. 17, at 2 P. M., with sermon by Rev. R. T. Wolcott, on "Hope." At 6:30 Rev. C. M. Howard preached upon "Love." The following preached on the topics given: Tuesday (Epworth League Day), at 10 A. M., Rev. T. Whiteside, "The Destruction of Sin;" 2 P. M., Rev. D. C. Knowles, D. D., "Separation

from the World;" at 2, also, a second meeting, Rev. S. E. Quimby, "Salvation from Sin;" 8:30, Rev. A. L. Smith, "Young Men." Wednesday—Rev. W. E. Bennett, "The Love of God;" Rev. J. M. Leonard, "Walking with Christ;" Rev. W. C. Bartlett, "The Wealth of Christians;" Thursday—Rev. D. C. Babcock, exposition of the first chapter of 2 Peter; Rev. C. E. Davis, "Value of the Soul;" Rev. Elihu Snow, "Imposers in Spiritual Things;" Friday—8:30 A. M., love-feast, in charge of Rev. E. B. Wilkins; 10, Rev. D. Dorchester, D. D., "Heaven;" 2 P. M., Rev. J. D. LeGro, "Christian Endeavor;" 5:30, Rev. W. A. Loyne, "The Church." There was held on Wednesday at 1 P. M. a Home Missionary meeting, at which Mrs. Wells and Rev. D. Dorchester gave addresses. On Thursday the Foreign Missionary Society met at 1 P. M., addressed by Rev. Dr. Dorchester and others. Rev. J. A. Bowler conducted a children's meeting each day, and Rev. A. L. Smith a meeting for the promotion of holiness each day at 1 P. M.

The attendance at all these services was good, above the average of our meetings in the twenty-three years we have met here. The sermons were good, better, best, all tending to an uplift of the church to higher spiritual grounds and more earnest work for the Lord. The prayer-meetings were well attended, and a good spiritual atmosphere prevailed throughout the week. This Association is now in a good financial condition, having securities sufficient to cover all indebtedness, and five or six acres of well-located lots unsold, besides income from other sources sufficient to pay all ordinary expenses.

Our new presiding elder, Rev. U. M. Curl, was kindly received, and showed tact, energy and ability. The district stewards voted a rise in his salary of \$200. The grounds are in good order, and improvements are constantly being made. Two new society houses are to be erected this fall. Cottages are also going up, and all around the Weirs growth is the order of the day.

L. F. DUNN.

New England Conference.

South District.

Worcester, Laurel St.—Rev. Geo. W. Mansfield comes down from his vacation in Sheldon, Vt., renewed and ready for the coming season. He always finds work enough to do.

Grace.—After two Sundays of variation there was an excellent sermon by that venerable, yet ever active, Rev. William Pentecost. While nominally laid on the shelf, he manages to preach almost every Sunday. He is one of "Bishop" Anderson's most efficient helpers. His sermon was preceded by the singing of a new version of "Beulah Land" by a Mr. Armstrong, a Salvationist, one of the brands plucked by that vigorous organization from the burning.

Swedish.—On Aug. 24 occurred one of those incidents which have so much to do in making life worth living. Some 150 of the Thomas St. people gathered at the home of one of their number, and then, with coffee and eatables prepared, they sallied forth to surprise the wife of their pastor. It was her birthday, and they found the good woman busy about her household duties; but she and her worthy husband were soon in a receptive mood, and, in addition to a most enjoyable social evening, the visitors left tokens of their affection in the shape of a dinner set and a handsome silver berry spoon. Before this appears in print the Swedish Methodist will have had their day at Sterling, and a right royal time it will be, too. It will eclipse the best day of the week just past, and that has been an unusually good one. Under the excellent management of Mr. A. B. F. Kinney, it

ANY ONE CAN COOK WITH A GLENWOOD RANGE

As it is fitted with a THERMOMETER attached to the oven door, that indicates the exact heat in the oven at all times.

For sale in all prominent cities and towns throughout New England.

MADE BY WEIR STOVE COMPANY, TAUNTON, MASS.



BAILEY'S
compound, light-spreading, silver-plated Corrugated glass reflectors for CHURCHES, Halls, etc.

REFLECTORS
Handsome designs for electric light, gas and oil. Catalogue and price list free. BAILEY REFLECTOR CO., PITTSBURG, PA.

Price, Thirteen Dollars.

The wisest thing that any one can do when meditating the purchase of a wood mantel, is to get, first of all, a general idea of how inexpensive are some of the best mantels, if purchased direct of the maker.

Not one person in a dozen realizes that we have built up here in Boston one of the largest wood mantel industries in the whole world. We send our mantels into every State and Territory in the Union. We sell probably twenty-five times as many mantels as any ordinary furniture house.

The reason for this large trade is our low price. As manufacturers we save all intermediary profits. Employing our designers, we have no extravagant patterns. At every step we consult convenience.

When you finally compare prices you find we save you from 15 to 25 per cent., and give you the most reliable of cabinet work, finely framed, and accurately fitted at every point.

Mantel Catalogue, 80 pages, sent for three 2-cent stamps.

PAINE FURNITURE CO.
48 CANAL ST., - - BOSTON.

Pale and Thin



Soma Tonic

A Perfect Food, Tonic and Restorative.

It is a powder made from the most nourishing elements of meat, prepared for the nutrition and stimulus of weak systems. May be taken dry, or in milk, water, etc.

At druggists, in 2-oz., 1/2, 1/4 and 1/8 lbs. tins.

Also the following combinations: Soma-Tonic, Soma-Tonic, Soma-Tonic—each containing 15 per cent. Soma-Tonic. Very convenient and palatable preparations.

Preparations made by Soma-Tonic Co., New York, agents for Soma-Tonic in America. Soma-Tonic Co., New York.

would seem that the days of old are to be renewed.

North District.

First Church, Union Square, Somerville. — This church united with the Prospect Congregational Church for the month of August in the morning preaching service. Rev. Dr. A. A. Wright supplied the pulpit the last two Sundays in August, preaching two very able and impressive sermons.

East District.

Lynn, South St. — By invitation of Miss M. A. Reed, the members of the Woman's Home Missionary Society of this church spent Wednesday afternoon, Aug. 19, at her beautiful home. An elegant 5 o'clock tea was served in honor of Mrs. Libby, of Rust Home, Holly Springs, Miss., in the tastefully decorated dining-room. Mrs. Libby gave the ladies an account of her work, which was very interesting and helpful to the society. These afternoon teas are particularly appropriate for our missionary societies, being comparatively inexpensive and very helpful to the members.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

For Over Fifty Years

MAN WINDLOW'S SOOTHING SYRUP has been used for children's ailments. It soothes the child, softens the gums, slays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Dr. Strong's Sanitarium.

Saratoga Springs, N. Y.

For health or pleasure. The appointments of a first-class hotel. Elevator, electric bells, sun-parlor, and promenade on the roof. Suites of rooms with baths, massage, electricity, all baths and health appliances. New Turkish, Russian, and Natural Sulphur Water Baths. Dry tonic air, SARATOGA waters, croquet, lawn tennis, splendid wheeling. Open all the year. Send for illustrated circular.

The "Kewick idea," the "Kewick brethren," and the "Kewick platform," are phrases which are seen of late in religious journals. Rev. Dr. James M. Gray, in last week's Independent, explains the comparatively new expressions. He says:—

"These brethren stand on the Kewick platform and represent the Kewick idea in Christian experience. Kewick, it should be stated for the information of some, is the name of a locality in the northwest of England, where a conference somewhat similar to that at Northfield is held periodically, but whose methods and results are different from those of any conference in this country. The object of the Kewick brethren is the deepening of the spiritual life of believers through the infilling of the Holy Spirit."

Members Moyer and Selwin, of England, are the leaders and principal teachers in this movement. It is an effort to deepen and clarify the life of professing Christians.

Recalled Stormy Times.

"Well, that looks natural," said the old soldier, looking at a can of condensed milk on the breakfast table in place of ordinary milk that failed on account of the storm. "It's the Gail Borden Eagle Brand we used during the war."

A Sad Death.

"The following obituary notice," says *Mid Continent*, "will be read with tearful and at the same time, we trust, with profitable interest: Died—in Laodicea, the prayer-meeting, aged three years and one month. The health of this little meeting was poor most of last year, during which its life was often despaired of. A few anxious friends kept it alive, and at times it would revive as to encourage them. Discouragement at last prevailed, and the meeting died from neglect. Over forty Christians were living within a quarter of a mile, and not one was there. Had two been there its life might have been saved, for 'where two or three are gathered together in My name,' etc. Two-thirds of the forty might have been there had they been so disposed; but they were not, and the prayer-meeting died."

CAUTION.—As a guarantee that you get the original and genuine FRANKLIN MILLS FINE FLOUR OF THE ENTIRE WHEAT please observe that the barrels and packages bear our Trade Mark with the four W's. Always ask for "Franklin Mills." All leading Grocers sell it.

AGENTS. Millions in it—Campaign Book, Life of McKinley and all candidates. Nearly 600 pages; 100 illustrations. Sent 15c. for outfit—quick. Publisher, 343 Market, Philadelphia, Penn.

WANTED.

Application as bookkeeper, shipping clerk, or any other office work, by a Christian young man, a graduate of Wesleyan Academy, C. C. Address Box 55, Ashland, Mass.

CHURCH ORGAN FOR SALE. Our Make. Cost \$2,400. Price, \$1,300. BOOK & HASTINGS CO., Boston.

EPWORTH ORGANS & PIANOS. For Homes and Churches. No Agents. Shipped direct at factory prices. BEST OF TRAIL—no money wanted until instrument arrives in good order and is found as represented. Catalogues Free if you mention name and address of your Pastor or reference. Williams Organ & Piano Co., Methodist Book Concern Bldg., 51 Washington St., Chicago.

DEAFNESS & HEAD NOISES CURED. Our LITTLE BLUE TABLET helps with all ear troubles. Refuse to buy cheap. ROYAL. Write for booklet. 1000 N. 3rd St., St. Louis, Mo. FREE

"Glenwood Ranges and Heaters make house-keeping easy." This is a statement that is pleasant to the ear, and all the more so because so many have proved its truth. Are you the happy possessor of a "Glenwood Range" in your kitchen and a Glenwood Heater in your cellar to keep your whole house comfortable?

The John Brown Farm in the Adirondacks.

IT was at this time, about 1848 or 1849, that John Brown, having failed in the wool business, visited Gerrit Smith and suggested that he be assigned a tract of the Essex County land, in consideration of which he would make his home there, show the Negro colonists how to clear away the forest and till the ground, and in other respects act as general adviser and friend to the humble community. The proposition was entirely satisfactory to Gerrit Smith, and the John Brown farm dates from that bargain. The tract now contains 244 acres, and is presumably of the same dimensions as when originally assigned by Gerrit Smith to John Brown. Along one side of it dashes the Ausable River, a turbulent mountain stream. The house commands a fine view of noble old White Face, and in the near background are Marcy and the other high peaks of the Adirondacks. The place is always approached from the side toward Lake Placid. It has a private lane, half a mile long, coming down from the house to the Wilmington and Lake Champlain road, which is the principal thoroughfare of the neighborhood. As I walked up this lane to attend the commemoration services of July 21, I asked many questions of an old man who had evidently come a long distance on foot, and who was greatly bent and crippled from rheumatism. He gave me a vivid account of John Brown as he remembered him, and particularly of a long night when several scores of people were gathered at the John Brown homestead to await the gray dawn when the captain with a handful of his devoted young followers, to the music of a local band, marched down the lane through the pine woods to take the road for Westport and the outer world. The old man believes to this day that he then witnessed the occasion of John Brown's departure for Harper's Ferry. But it was probably the leave-taking of the neighbors when Brown went on his second trip to Kansas. So far as the manner of it all was concerned, this return to the scene of border warfare in Kansas was a more striking and impressive affair by far than the subsequent entrance upon the Virginia campaign. There were no drums or flags or public leave-takings when, with the utmost attempt at secrecy and under assumed names, the handful of conspirators were assembling from different directions and keeping themselves in hiding at the lonely little Kennedy farmstead four or five miles from Harper's Ferry, which John Brown rented in July, 1859, under the false name of Smith, as a place from which to conduct the business of a cattle drover. This unlettered old cripple of Essex County had a bad memory for history; but undoubtedly his memory was wholly reliable so far as it dealt with the things he had actually seen.

John Brown's farm, as it now appears, is largely cleared meadow land and pasture, although the dense forest lies in the background and reaches to the tops of the hills and mountains that form the serried horizon line. But through the vividness of the old man's simple descriptions I could see the forest growing where now I saw the scythe swinging, and down the lane I could imagine John Brown driving an ox team where now the smart coaches and four-in-hands from the summer hotels were driving up to the celebration. It happens that there is plenty of evidence besides the traditions of the old settlers of Essex County to show us the personal characteristics of John Brown. Nothing could be more severely plain and simple than the life he led, yet nothing could diminish a personal dignity that might have been mistaken for hauteur. He was not a man of many books besides the Bible, of which his knowledge was profound. But a few other books, also, he had read with thoroughness; and even if he read comparatively little, he thought comparatively much. He was a student of the history of revolutionary movements, and had pondered on the strategy of military campaigns, both ancient and modern. — From "John Brown in the Adirondacks," by ALBERT SHAW, in September Review of Reviews.

Merit in medicine means the power to cure. The great cures by Hood's Sarsaparilla prove its unequalled merit.

Church Register.

HERALD CALENDAR.
East Machias Camp-meeting, Aug. 31-Sept. 4
Groveton Camp-meeting, Aug. 31-Sept. 4
East Livermore Camp-meeting, Sept. 7
First Gen. Dis. Ep. League Convention at Providence, R. I. Sept. 23-Oct. 1
Manchester District Epworth League Convention at Keene, Sept. 15
Providence Dis. Ep. League Convention at Bristol, R. I., Sept. 25

EPWORTH LEAGUE.—The Seventh Annual Convention of the First General District Epworth League will be held at Providence, R. I., Sept. 23-Oct. 1.

POSITION WANTED.—A young man, thirty-four years of age, an active member of a Methodist Church in this city, would be glad to hear of a position or business opening of some kind. He has been obliged to relinquish the position he held because the Company has gone out of business. Highest references furnished. Address A. W. B., Zion's Herald Office.

Deaths.

PETTINGILL.—In Malden, Aug. 21, Jennie L., wife of John D. Pettingill.

EVANGELIST FOR ST. JOHNSBURY DISTRICT.—George S. Smith was present during all the camp-meeting last week at Lyndonville, and rendered most excellent service. He is one of the best evangelistic workers I have met for some time. He has, in answer to an earnest request by the presiding elder and a number of the pastors of the St. Johnsbury District, Vermont Conference, put himself into the hands of the presiding elder for evangelistic work on the district during the coming fall and winter. He will be ready to begin work Sept. 15. Will all the pastors on the district wishing his services communicate with the presiding elder at once, stating, as near as they can, about the time they will be ready for his services, and he will arrange the time. JOSEPH HAMILTON.

NEW ENGLAND PRIMER WANTED.—Charles R. Magee, 26 Bromfield St., Boston, would like to correspond with any of our readers who may have copies of the "New England Primer," dates previous to 1850, and he will pay a fair price for the same.

REOPENING.—Trinity Church, Worcester, will be reopened, after extensive repairs, Wednesday, Sept. 3. Afternoon service at 3.30. Bishop Malhallen, the first pastor of Trinity, will preach the sermon. Addresses in the evening by former pastors and others. As this is the 38th anniversary of Trinity Church, all the former pastors and friends are cordially invited to be present.

MANCHESTER DISTRICT PREACHERS' MEETING, at Sunapee, Sept. 21, 22.

Monday evening, preaching, M. U. Pendexter, alt. T. E. Cramer.
Tuesday, 9 a. m., organization; reports from the churches; The Theological Institute at Hedding, G. W. Russell; The General Conference Seen from a Distance, J. M. Durrell, C. B. Eaton; A Glimpse of English Methodism, G. B. Goodrich; The Life of A. J. Gordon—a review, H. D. Deets; The Doctrine of the Holy Spirit, James Cairns, C. B. Hall; The Ministry of the Spirit, B. P. Judd, H. E. Allen; The Ministry and the Political Situation, C. W. Rowley, C. U. Dunning; Going Fishing with Peter, O. S. Baketel; exegesis, Matt. 5: 20-41, H. H. Jarrett; exegesis, Heb. 11: 34-38, C. A. Reed; Sketch of my Last Sermon, Burns, Tyrrell, Carter, Quimby, Sawyer. Evening sermon, Wm. Woods, alt., D. J. Smith.
All the brethren not assigned are urged to be present and take part in the discussions. Purchase tickets to Sunapee Lake station and enjoy the ride over the lake. District Stewards' meeting at 1 p. m., the 23d. O. S. BAKETEL, For Committee.

QUARTERLY MEETINGS.

NORWICH DISTRICT—SECOND AND THIRD QUARTERS.

SEPTEMBER.
1, 4 a. m., Moorup; 17, Gale's Ferry;
2, eve, Sterling; 18, 20 a. m., Moodus;
3, p. m., E. Woodstock; 20, eve, E. Hampton;
4, eve, W. Thompson; 21, p. m., Greens;
5, Westbury; 22, eve, Oneco;
6, Myatie & Noank; 23, Old Myatie;
7, 12 a. m., Millville; 24, Lyme;
8, eve, E. Blackstone; 25, 27 a. m., Garleyville;
9, p. m., N. Grovesdale; 27, eve, S. Coventry;
10, eve, Attawaugan; 28, Voinetown & Griswold;
11, Colchester & Hopevale; 29, Baltic.
Remainder later. G. H. BATES.

EAST DISTRICT—SECOND AND THIRD QUARTERS.

SEPTEMBER.
1, Highlands; 17, Stoneham;
2, a. m., Linden; 18, Swampscott;
3, p. m., Broadway; 19, a. m., Hamilton;
4, Wakefield; 20, p. m., Essex;
5, Saugus Centre; 21, Boston St.;
6, Ipswich, q. o.; 22, Trinity, Medford;
7, a. m., Ipswich; 23, Reading;
8, p. m., St. Luke's; 27, Topsfield;
9, Meridian St.; 28, Trinity, Lynn;
10, Marblehead.

OCTOBER.
1, Beverly; 15, p. m., Middleton;
2, Byfield; 16, Ballardvale;
3, Groveland; 21, South St.;
4, First Church, Medford; 22, Wesley Church;
5, Melrose; 23, St. Paul's;
6, Peabody; 24, Prospect St.;
7, Lakeside; 25, a. m., Prospect St.;
8, 11, Wilmington; 26, p. m., Gloucester;
9, Mt. Bellingham; 27, Saratoga St.;
10, Everett; 28, Lafayette St.;
11, E. Saugus; 29, Belmont Church;
12, a. m., Tapleville; 31, Medford.

NOVEMBER.
1, a. m., Bradford; 14, Riverdale;
2, p. m., Lawrence; 15, a. m., Bay View;
3, Revere; 16, p. m., Riverdale;
7, People's Ch., Newbury; 18, First Church, Lynn;
8, a. m., Washington St.; 19, Rockport;
9, p. m., People's Church; 20, a. m., North Reading;
10, Malden Centre; 21, p. m., Maple St.;
11, Orient Heights; 22, Walnut St.;
12, Faulkner; 23, North Andover;
13, Chittendale; 24, Maplewood.

DECEMBER.
6, a. m., Wellington; 6, p. m., Lynnhurst;
7, Winthrop. J. O. KNOWLES.

LEWISTON DISTRICT—SECOND QUARTER.

AUGUST.
6, 26, eve, Norway; 27, 28 a. m., So. Paris;
29, p. m., Bolster's Mills.

SEPTEMBER.
4, 6 (by subscription), W. Paris; 18, Andover;
5, 6 a. m., Bethel; 19, Ramfjord Falls;
6, p. m., Mason; 20, Mechanic Falls;
7, eve, 8, Locke's Mills; 21, N. Norway;
12, 13 a. m., Lewiston; 22, S. Waterford & Sweden;
13, p. m., Turner; 23, Fryeburg & Stow;
14, eve, 14, W. Auburn; 24, Denmark;
15, Ramford; 25, Bridgton;
26, Naples.

OCTOBER.
1, 4, Rockfield; 12 a. m., Bartlett;
2, Auburn; 13, Hiram;
7, S. Auburn; 14, Baldwin;
10, 11 a. m., Berlin; 15, 26 a. m., Chebeague;
11, eve, 12, Gorham; 16, eve, 26, Long Island;
12, 13, eve, Conway; 17, 27, Harpswell & Orr's Island;
17, 18 p. m., N. Conway; 21, Nov. 1, Cumberland & Falmouth.

NOVEMBER.
7, 8, Lisbon & Lisbon Falls; 21, 22 a. m., Bath, Beacon St.;
14, 15, W. Cumberland & 23, p. m., Bath, Wesley Ch.;
So. Gray; 24, eve, W. Bath;
25, 26, Oxford & Welchville.

DECEMBER.
1, 3, Durham & Fownal; 6, p. m., 7, Yarmouth;
4, Empire & Minot; 11, Bowdoinham;
8, 9 a. m., E. W. Yarmouth; 12, 13, Brunswick.

J. ALBERT COURT.

NEW BEDFORD DISTRICT—THIRD QUARTER.

SEPTEMBER.
15, So. Carver; 24, Chilmark;
16, Middleboro; 25, No. Tisbury;
17, So. Middleboro; 26, 27 a. m., Cottage City;
18, Fall River, Brayton Ch.; 27, p. m., Vineyard Haven;
19, 20, Nantucket; 28, New Bedford, County St.;
21, Edgartown; 22, Long Plain.

OCTOBER.

1, Acushnet; 15, New Bedford, Portsmouth Ch.;
2, Somerset; 16, New Bedford, Portsmouth Ch.;
3, 4 a. m., Taunton, Grace Ch.; 17, 18 a. m., New Bedford, Pleasant St.;
5, Fall River, St. Paul's; 19, Marion;
6, Dighton; 20, Wareham & E. Wareham;
7, p. m., So. Somerset; 21, Bourne;
8, eve, Fall River, Summer; 22, Sagamore;
Field Church; 23, Sandwich;
9, Fall River, Quarry St.; 24, 25 a. m., Cotuit;
10, 11 a. m., Fall River, First; 26, p. m., Marston's Mills;
Church; 27, eve, Osterville;
11, p. m., Fall River, North; 28, Centerville;
Church; 29, New Bedford, Allen St.;
12, 13, Ministerial Assoc.; 30, Fairhaven.

NOVEMBER.

1, a. m., New Bedford, 4th St.; 14, West Dennis;
1, p. m. and eve, Canonsville; 15, No. Harwich;
2, Rockdale; 26, So. Harwich;
3, Taunton, First Church; 27, p. m., East Harwich;
4, Taunton, Central Ch.; 28, Chatham;
5, Myricks; 29, Orleans;
6, Berkley; 30, Hingham;
7, 8, Whitman; 31, Wellfleet;
8, Plymouth & Russell M's; 26, p. m., So. Truro;
10, Marshfield; 26, Truro;
11, West Duxbury; 27, North Truro;
12, Bryantville; 28, 29 a. m., Provincetown;
13, Bridgewater; 29, Centenary Church;
14, 15 a. m., E. Bridgewater; 29, eve, Provincetown, Centre Church;
17, South Yarmouth;

DECEMBER.
1, Little Compton; 5, 6 a. m. and p. m., Calais;
2, Westport Point; 7, Pocomasset;
3, Falmouth; 8, eve, West Falmouth;
4, Wood's Hill; 7, East Falmouth;

T. J. EVERETT.

W. F. M. S.—The regular monthly meeting of the Executive Board of the W. F. M. S. will be held in the Committee Room, 26 Bromfield St., on Sept. 9, at 12 a. m. H. B. STEELE, Sec. pro tem.

Handsome Lamps and China Dinner Sets.

We have ready for exhibition the largest, most valuable and comprehensive stock of FINE LAMPS and DINNER SETS ever shown by us. The former display is on the Gallery Floor and the latter in the Dinner Set Department (3d floor). Whether fine table services complete, course sets, or matchings to old sets, intending buyers or those interested in seeing the best productions of the potters' and glass makers' art will find an extraordinary collection. Prices were never lower than now on Crockery, Glass and Lamps.

- Visitors will also find new specimens of
- Genuine Old Blue Delft Plaques —
 - Doulton Loving Cups —
 - Rich Carlsbad Glass Loving Cups —
 - Rich Cut Crystal Glass —
 - Copeland Pitchers with Football Scenes —
 - Boston Historical Plates —
 - Boston Souvenir Pitchers —
 - London China Tea Infusers —
 - London Pudding Dish Collars —
 - French Jardinières —
 - Lemonade Bowls —
 - Rich Vienna China —
 - Fine Lamps and Shades —
 - Camphor Wood Chests —
 - Umbrella and Cane Holders —
 - Palm Pots and Pedestals —
 - English Maxims China —
 - Rich Fancy Pitchers —
 - Rich Chocolate Pitchers —

Jones, McDuffee & Stratton Co.,
China, Glass and Lamp Merchants.
WHOLESALE AND RETAIL,
120 FRANKLIN.

A LITTLE BOOK-TALK.

Bartha Gerneaux Davis.

THEY were on Mrs. Elder's porch—a dear, old-fashioned "side-porch"—so old-fashioned that the morning-glory vines were not debarred from climbing up the lattice and sending inquisitive sprays through the chinks. Afternoon shadows were lengthening, so only tightly closed funnels were left as reminders of the sensitive flowers that had glorified the morning.

The conversation turned on the subject of books—they were both book-lovers.

"What discourages me," said Mrs. Clark, "is the impossibility of keeping up with the books of the day that every one is talking about. One would need unlimited leisure to read even in the most superficial way the books that are making a stir and being discussed everywhere one goes. So many of the valuable tested books must be neglected if one tries to keep up with the favorites of the day. I confess I am often puffed to know how to choose."

"Follow Emerson's rule," advised Mrs. Elder: "Never read a book that is not a year old. You will save a great deal of precious time that way."

"Oh, dear me! And sit like a stone when you hear the 'Tribes' and 'Heavenly Twins' discussed? I feel so uncomfortable to have all my friends talking of books that are nothing but names to myself."

"I heard a girl, the other day," continued Mrs. Elder, "remark that she read everything of two of our most prolific magazine writers as fast as it made its appearance, and two minutes afterward she confessed that she had never read a single work of George Eliot or of Thackeray. Emerson's rule might suggest some ideas to her, don't you think so?"

"Indeed I do! I would not lose George Eliot from my bookcase and my memory for any novelties living. 'Daniel Deronda' and 'Middlemarch' became a part of my very life and self when I read them the first time. I was just nineteen, and to this day I love to take the dear worn volumes down and read and re-read them. I think that one has to grow up to much of George Eliot's philosophy, and a great deal of it never comes out on a first reading."

"I believe thoroughly in that habit of re-reading good books. My memory has always been one of my weak points, so I have made it a practice for years never to leave a really valuable book without going over it a second and often a third time, to re-read passages that impressed me at the first reading. I so often find new beauties, too, that entirely escaped me before. I made up my mind years ago that I would rather read fewer books, and read them thoroughly, than to reach out after so much that my memory would find it impossible to retain. The books that have really done most to influence my life are the ones that I have not passed by with a single reading."

"Have you read Drummond's 'Talk on Books'?" He tells of an old Scotch friend who arranged the books in his library in two sections. Over the solid works that were to be studied and read conscientiously he placed the figure of an owl, and above the lighter books to be used largely for recreation he stationed another bird called the 'dipper.'

"He might have put a woman in place of the dipper," interpolated Mrs. Elder. "Don't you remember what Holmes says in 'Over the Teacups'—that women can assist men greatly by 'tasting' books for them. A woman can take a pile of books, he says, and before a man has had time to 'stupefy' himself with a single volume, she will have discovered just which portions of the whole set are valuable for her study and which parts for his."

"That is just like Holmes," said Mrs. Clark. "I always enjoy his book-chat. But he can't mean to suggest that women are superficial readers, for don't you remember in the 'Autocrat' his comparison of a man's and a woman's reading to their two ways of dusting a library? A man, he says, 'flaps about with a bunch of feathers; a woman, quietly and with much less raising of dust, takes a cloth and goes thoroughly over covers and leaves alike. So woman's reading, he declares, is like Ruth's gleaning after the reapers—she gathers the finest of the wheat.'"

"What a pretty comparison! Holmes is one of my favorites. I just finished his 'Life and Letters' last week. Have you seen the book? I got it from the circulating library and found it very interesting."

"No, I haven't—I didn't know the library had it. I must get it. I am very fond of biography, but I'm afraid I enjoy it in a rather egotistical way, for I am always comparing my own emotions and doings

with those of the subjects of the biography."

"I think it is that very habit of comparison that makes biography helpful," answered Mrs. Elder, "if one reads the lives of the right kind of people. I hope it is, for I confess to the same 'egotistical' enjoyment."

"What do you think of following prescribed lists of books? I can't say that I like to read by rule in that way, though I have tried to wade through a number recommended by people whose opinions are certainly worth following."

"Drummond advises against such a course in that essay I mentioned a moment ago. He says his favorites may not suit other tastes—that every one must discover for himself what books are to be his own. Any book which stimulates the reader to thought, he says, that supplies a want in his nature, and exalts him in conception and feeling, is a book that he may recognize as one to be made his own."

"Well"—meditatively pulling a dead morning-glory from its calyx—"that sounds like a good rule, but I wonder how many people select their books on that principle."

"There is a great deal in choosing wisely the times for reading certain works; don't you think so? I have begun on heavy books with my mind too tired to grapple with them, and found the time really worse than wasted. An unreasonable distaste for the author would be formed."

"I have often found it so, too, and I remember an absurd prejudice I conceived against Thackeray simply because the first of his works that I read was in blurred print on wretched paper. It was several months before I ventured on a second book. I suppose a stronger-minded person would not be so dependent upon externals, but I don't claim to be strong-minded."

"Speaking of externals," said Mrs. Elder, "don't you grow attached to the very bindings of your favorites? Sometimes when I am too tired to read I love to stop before my book-shelves and just gloat over their titles. It goes to my heart to see a book abused, and such an indignity to my Lowell or Holmes as making him stand on his head, positively hurts me."

"So it does me," said Mrs. Clark; then, drawing out her watch, "I had no idea it was so late. I believe I'll go around by the library before it closes; I want to get that 'Life' of Holmes, if it is in."

Washington, D. C.

THE USE OF BOOKS.

WHEN we are young we measure life by each book we read; we expect it to bring us what it has brought to the hero, the lover, the traveler, the poet, the sage. But as we grow older, we learn rather to measure books by life. And we judge ourselves in the process, as well as the books. We may admire and imitate Werther or Byron at twenty; but to do so at forty, would argue either a limited experience or an unbalanced nature. Every book, early in life, is thus to us a glass through which we see that world of human doing, suffering and achievement, on which we have not yet set foot; and thus, later on, it becomes rather a mirror, on which we see reflected some part of the wide panorama of earthly existence. In looking through the glass, we are not apt to notice or correct any defect of the lens, or change of line in consequence, since we are ignorant ourselves of the true proportions of things; but after having looked the world in the face through years of growth and observation, we are more critical of the mirror, and see its cracks and flaws. Some books cannot be read by any intelligent person over twenty-five years of age without disappointment. "Ivanhoe" (I speak it under my breath, and am half afraid to say it) is one of them. "The Last of the Mohicans," I fear, is another. We know by that time that such knights and ladies and such Indians are hardly true to the life, and their mise en scene reads a trifle theatrically, in spite of the style of Scott and of Cooper. "The Heart of Midlothian," in contrast, has all the exquisite simplicity and strength of a true and yet poetic reflection of human experience.

These being the facts, it is obvious that there are two dangers in the use of books—first, that

in youth we should choose misleading ones; and, second, that in later life we shall try them by too limited an experience, and cease to find profit in them. A weak book, an hysterical book, a bad book—what evil, beyond computation, is done to thousands of inexperienced minds by its warped or evil vision! And yet how they come pouring out from American presses every week of every year! Dime novels—and boy criminals as their logical sequence; novels of morbid passion—and divorces, naturally, increasing; novels of a cruel and atheistic "realism"—and a crop of suicides as their result. And even when there is "no harm in them" (surely not a positive recommendation!) what invertebrate trash and impossible romance many young people's minds are accepting as a true vision of human experience, and what a reaction there is going to be when the actual facts dawn upon them, and they discover the stuff that life is really made of!

And then, on the other hand, there are the older minds that cannot appreciate tales of genuine adventure because "from the blue bed to the brown" has been all the range of their narrow lives; that do not care for the best poetry because their horizon is bounded everywhere by prose; that find Shakespeare dull and Scott old-fashioned, and honestly prefer the newspaper to both—what a poor use of the possibilities of books they make! How much wiser to avoid both dangers—to read in youth the great, clear, sane writers of the world, who "saw life steadily, and saw it whole;" and, testing books by growth, and growth by books, come by degrees to that ripe appreciation that receives each genuine and forceful writer as a new friend come to widen our horizon by his broader perceptions and opportunities. We shall learn to know a good book, and love it, and incorporate its best into our own consciousness; we shall travel with the explorer over "unknown lands, defying death;" we shall see, with the scientist's eyes, the marvels of nature that were else hid from our unopened vision; we shall thrill with the passion of true lovers, and enter into the perennial humors of village life; we shall come to understand that "nothing human is foreign to us," and that we are truly citizens of the world. This is the true, the best use of books. "A friend," says some unknown philosopher, "is a second existence." And books, in this sense, are the immortal friends of the race of man. —PRISCILLA LEONARD, in *Churchman*.

Magazines.

—The August *Nineteenth Century* opens with an article by Sidney Low on "The Decline of Cobdenism." The author notes the fact that free trade finds less favor anywhere today than once. He shows that the disciples of Cobden have a less ready audience, not only outside, but even in the inner circle which made war against the corn laws. J. M. Orpen considers "The Matabele." Hon. J. S. Montagu writes of "Nature versus the Chartered Company." Father Clarke describes the "Training of a Jesuit." The silver question is discussed under "The Battle of the Standards in America;" W. L. Alden sees war to the knife, while William Dillon suggests a compromise between the contestants. Li Hung Chang receives ample notice by A. Michie. Under the head of "Recent Science," Prince Kropotkin considers the probability of "Life in the Moon." Hon. John Morley's "Arbitration with America," and Wilfrid Ward's reminiscences of the late Prof. Huxley, are able and timely articles. (Leonard Scott Publication Company: 112 Wall St., New York.)

—Scribner's for September opens with Director Richardson's article on "The New Olympian Games," which is illustrated and describes the main features of the renewed games. Brander Matthews follows in some appreciative words on the late H. C. Bunner. Mary Tappan Wright has a short story entitled, "Cunliffe." James Herbert Morse takes for a title, "His Statement of the Case." Cosmo Monkhouse contributes an illustrated article, "The British National Portrait Gallery." The notable men and women of the past appear, and the artists and their work are described in the text. Frederic Ireland contributes a paper on "Sport in an Untouched American Wilderness" in Nova Scotia. John J. a'Becket tells of "Love's Handicap." Frank French writes delightfully of "Country Roads." (Charles Scribner's Sons: New York.)

—The *Missionary Review* for September has its usual burden of information. The departments of literature, international intelligence, monthly survey, and editorial matter, are full and fresh. The seven articles in the first consider "Christian Missions," "The Year in Japan," "Confucianism in Korea," "The

Spiritual Outfit of a Medical Missionary," "Foreign Hospitals and Dispensaries," and "Rev. W. J. McKenzie of Korea." The editor treats the "Armenian Relief Fund," the "Life of Cyrus Hamlin," the "Health of Missionaries," and "A Defence of Foreign Missions." D. L. Leonard, D. D., furnishes a chapter of general missionary intelligence. (Funk & Wagnalls: New York.)

—The *Cosmopolitan* for August is a breezy summer number, interesting in text and illustration. C. Frank Dewey opens with "The Story of an Ancient German Burg." Mrs. Reginald de Koven tells of "Golf and the New Woman." H. C. Chatfield Taylor gives an interesting description of "Cordova, the City of Memories." Amelia E. Barr contributes a delightful story in "A Daughter of Polly." "Some Examples of Recent Art" furnishes reproductions from Lord Leighton, Thomas W. Henry, W. Wontner, F. W. Lawson, and others. J. W. Freeman relates "The Story of a Famous Expedition," illustrated by Frederic Remington. Caroline Brown has a story, "Under the Shadow of Tyburn-Tree." George Stewart tells of "Count Frontenac in New France." (Cosmopolitan Magazine: Irvington-on-the-Hudson: New York.)

—In the *Atlantic Monthly* for September Frederick J. Turner leads in an able and timely article on "The Problem of the West." The middle west was settled by people from the East; the trans-Mississippi west has a mixed multitude from beyond seas whose type of morality and social ideas vary from those of the Atlantic States. The problem is how to mold these foreign elements so as to harmonize with the social and political institutions of the republic. Kate Douglas Wiggin opens her new story, "Marm Lisa." Charles Dudley Warner retells "The Story of Uncle Tom's Cabin." Booker T. Washington, in "The Awakening of the Negro," recounts the services of his school at Tuskegee. John B. McMaster reviews the constitutional provisions for "The Election of the President." Latado Hearn has an article on "Japanese Folk Songs." Sarah Orne Jewett continues "The Country of the Pointed Firs." Bradford Torrey has another of his admirable outdoor papers on the scenery and natural history of the highlands between Tennessee and the Carolinas. Kate Chopin continues "Athenaise." W. P. Trent has "Teaching the Spirit of Literature." Eugenia Skeelding closes out the entertainment with "Some Yorkshire Good Cheer." The Book Table and the Contributors' Club make an admirable appendage to the main collection of good things. (Houghton, Mifflin & Company: Boston.)



Oh! What a difference in the evening—when a woman has cleaned

house all day with Pearlina, instead of the old-fashioned way. It's so much easier.

There isn't a thing anywhere about the house (that you'd take water to) but Pearlina can save you time and work on it. Saves that wearing rubbing on your paint and wood work, too. And what a difference to everyone in the house when the cleaning is done quickly and easily and without any fuming and fretting! You men ought to get together and insist on Pearlina. 413 JAMES FVLE, New York

KNICKERBOCKER.
No more round shoulders. Shoulder straps and suspenders combined. Easily adjusted. Worn with comfort. Blue for men, women, boys and girls. Sold by druggists, appliance stores, general stores, etc. By mail \$1 per pair (1000th). Send chest measure around body under arms. Circulars free. Address KNICKERBOCKER BRACE CO., KANTON, PENN., U. S. A.

FAVORABLY KNOWN SINCE 1826 **BELLS**
NAVE FURNISHED 25,000
CHURCH SCHOOLS & OTHER
MENEELY & CO. 100 WEST 11TH ST. CINCINNATI, O.
CHIMES, ETC. CATALOGUE & PRICES FREE

BLMYER & CHURCH
BELL
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

MENEELY BELL COMPANY
CLINTON H. MENEELY, General Manager.
Troy, N. Y., & New York City.
Manufacturers Bell of Superior Quality
Foundry Established in 1793 by PAUL REVERE.
BELLS and CHIMES
of Copper and Tin
BLAKE BELL CO.,
BOSTON, MASS.



The pleased housewives come from everywhere. They have used

Sunlight Soap

and have found that it washes clothes easily, quickly, perfectly, as no other soap can—with

Less Labor, Greater Comfort.

Lever Bros. Ltd.,
Hudson & Harrison Sts., N. Y.

Obituaries.

Kidder.—Rev. W. J. Kidder, of the Vermont Conference, was born in Weathersfield, Vt., April 19, 1810, and died at Northfield, Vt., Aug. 1, 1896, in the 87th year of his age.

He joined the New Hampshire Conference in 1831, and hence was in the 65th year of his ministry. For thirty-eight years he held an effective relation to Conference, and for twenty-seven a supernumerary relation; but he did effective work for more than fifty years. He was completely prostrated in 1888, and it was supposed he could not live many years, if he rallied at all. So he secured a home at Northfield, where he remained till his death, doing such work as he could from that point; and some of the best work of his life was done when he was seventy-five years old. For the last ten years he did not do so much as formerly, but he maintained great mental vigor, and kept abreast of and in touch with the times. He was a constant and appreciative reader of the church papers and other current literature, and had the courage of his convictions in regard to questions of political economy, theology and church polity. He was a foeman worthy of any man's steel. For breadth of view and vigor of expression he stood in the upper ranks of the ministry of his times. He was a conspicuous representative of the rugged, strong, good men of the passing generation.

When a lad of sixteen he accepted the first public invitation to seek the Lord he ever heard given, and his call to preach was characterized by some striking incidents. He was selling "Yankee notions" from house to house, but had not revealed his convictions of duty to any one. One Saturday he asked the privilege, which was granted, of remaining at a farmhouse over Sunday. He had not been there but a few minutes when the lady of the house asked him, "What are you peddling for?" "To get a living," he replied. "Don't you know it is wrong for you to be doing it?" she again asked. "Why, is it not an honest business?" he asked in reply. She then looked him sharply in the eye and said, "Don't you know it is your duty to preach the Gospel?" This so surprised and impressed him that he confessed for the first time that he had had convictions about it, and then promised he would do it if the way opened. Not long after this the way opened for him to go to school. While attending school he heard that a local preacher was to preach in a neighboring town and determined to hear him. He had never seen the preacher and was an entire stranger to all the congregation; but as soon as the preacher arrived and cast his eye over the congregation he at once came to young Kidder and asked him to preach one of the sermons (they always had two sermons in those days). Mr. Kidder replied that he was not a preacher. "Don't you think it is your duty to preach the Gospel?" the man asked. Mr. Kidder had to acknowledge that he had some convictions of such a duty, when the man replied, "Now is a good time to begin. Will you preach?" He did not dare refuse, and under these circumstances preached his first sermon in the fall of 1830.

In the spring of 1831 he joined the New Hampshire Conference and was appointed to Marlow and Lempster, where he had a blessed revival in which sixty to seventy persons were converted, several of whom rose to eminence, the wives of Bishop O. C. Baker, Dr. L. D. Barrows and Dr. A. A. Miner being among the number. In 1832 he was stationed at Winchester; '33, Amoskeag and Amherst; '34, Newfields, where he raised money to build a church; '35, Chichester; '36-'37, Pembroke, where he built a church; '38, Manchester, where he did some heroic temperance work; '39-'40, Grantham; '41, Springfield, Vt., where he raised the money to build the present church edifice; '42, Woodstock; '43-'44, Gayville, where he built a church at an out-of-pocket called Stony Brook; '45, Barnard, where he so stirred up the rum and brandy element that they tried to smother his reputation, but he came off "more than conqueror;" '46-'47, Wilmington; '48-'49, West Windsor; '50-'51, Bradford, where he built the present parsonage; '52, Randolph; '53-'54, Northfield, where he built the church now occupied, and from which he was buried; '55, Watfield; '56-'57, Plainfield; '58-'61, presiding elder of Montpelier District; '62-'63, Pittsfield; '64-'66, Williamstown, where he built the present commodious church, and after finishing and furnishing it complete had \$300 on hand which was paid back to the contributors to raise; '67-'68, Chelsea. Here his health utterly failed, and he took a supernumerary relation in 1869, which was continued till his recent translation to the church triumphant. He, however, recovered his health after a year or two, and did excellent work at Roxbury, South Royalton, Granville, Berlin and West Randolph. At the latter place he supplied consecutively for about two years and a half, organized a new society, built a beautiful church, and established Methodism permanently in that part of the town. On almost every charge during his long ministry he saw many souls converted, and in several pastorates very gracious and extensive revivals were the reward of his faithful work.

In 1856 the Conference honored him with an election to General Conference; and he had a place on most of the boards of trust where sagacity and integrity were needed, both of which he possessed in large measure. With his characteristics of great strength, he was never self-seeking. He accepted with genuine modesty whatever work was assigned him, and he was for himself a most honorable record. He will be long cherished in memory by those who knew him personally as a noble character worthy of the emulation of all.

Mr. Kidder was married in 1835 to Mary Cram. Of their six children, only one (Mrs. A. J. Ellis, of Pittsfield) survives him. In 1848 he married Dulsina Rogers, who had one child, Julia, who has always made her home with her father. In 1861 he married Mrs. Rhoda F. Wing. She and his daughter Julia have tenderly cared for him during the last years of his practical helplessness.

The funeral was in charge of Rev. L. L. Bee-man, the presiding elder of the district. Revs. L. H. Elliott, J. A. Sherburne, A. Hitchcock, H. A. Spencer, A. L. Cooper, J. O. Sherburne, C. P. Taplin, L. P. Tucker and Dr. W. S. Hazen, pastor of the Congregational Church at Northfield, participated in the service. Six of his ministerial brethren bore his body tenderly to the grave whence, at the general resurrection, it will come forth "a glorious body."

Tainter.—Mrs. Ann E. (Pierce) Tainter died in Bird Island, Minn., April 25, 1896, of heart affection, aged 75 years. She was born in East Greenwich, R. I., and was converted under the ministry of Rev. Geo. W. Brewster at a watch-meeting held in a small school-house in one of the factory villages about fifty-four years since. She ever after maintained a clear evidence of her acceptance in Christ. She subscribed for ZION'S HERALD when she joined the church, and was

always much attached to it. She was a church worker and had an ambition for its success.

In 1845 she was married to Rev. N. Tainter of the Providence (now New England Southern) Conference, and had traveled with him in Massachusetts and Connecticut and for about twenty years on Minnesota frontier circuits.

For several months she seemed to have a presentiment that the time of her departure was at hand, and was joyful in hope, even long to go.

Emery.—Abigail Simpson Emery was born March 21, 1821, in Old Field, South Berwick, Maine, and died after a brief sickness, July 27, 1896, in the 75th year of her age.

She was one of a family of eleven, two of whom still survive. She early gave her heart to God and became a member of the Methodist Episcopal Church in Ellot, Maine, in her girlhood, remaining associated with it till her death, though latterly unable to attend service on account of age and infirmity. In 1839 she became the wife of Job Emery, who died thirteen years ago.

Mrs. Emery was a pious woman, maintaining through all the varied fortunes of life the faith in which she made her first avowal of attachment to Christ and her resolution to serve Him. Though lately depressed by the frail condition of her bodily health, she held fast the hope of eternal salvation, and in that hope she died.

Eight children—Miss Mary and Miss Olive, living on the old homestead; Mrs. Trask and Miss Jennie, residing at Beverly, Mass.; Miss Rose, at Meriden, Conn.; George, living in Idaho; and Mrs. White and Frank in Utah—survive her.

Foster.—Mrs. Sarah J. Foster, wife of Isaac Foster, was born Aug. 3, 1821, and died Sept. 23, 1896.

Mr. Foster died Oct. 29, 1896. After his death Mrs. Foster went to live with her daughter and husband at Old Town, Maine, by whom she was cared for in the tenderest possible manner until her death. She was the mother of four children, three of whom are living.

Mr. and Mrs. Foster were members of the M. E. Church. She was a lovely Christian woman. Christ Jesus, the Saviour of sinners, was her hope and rejoicing. She was never more happy than when in the church of her choice, worshipping with God's people. She always enjoyed entertaining God's children, and her home was exceptionally welcome to the itinerant. She was greatly beloved by all who knew her.

She passed to the saint's rest triumphantly and peacefully. The interment was at Argyle, Me., beside her husband.

Whittemore.—Abigail Garfield, wife of Wm. D. Whittemore, died in Albany, Vt., July 7, 1896, aged 74 years and 7 months.

She united with the Methodist Episcopal Church in Craftsbury, Vt., June 11, 1842, under the ministry of Rev. Joseph C. Aspinwall, and held her membership in that society at the time of her death. Her married life commenced July 3, 1844, and was spent with her companion on the farm and in the residence where they then began housekeeping—a period of fifty-two years.

A husband, a son and two daughters are left to mourn their loss. Her death has rendered necessary the removal of the husband and invalid daughter; and the old home, so pleasant and attractive, is left tenantless and desolate. She was an exemplary Christian, a devoted wife and mother. She knew and loved the way of the Lord. She had long been preparing for her home on high. Her end was peace.

O. M. BOUTWELL.

Tarbell.—Calvin Tarbell was born in China, Me., Sept. 20, 1813, and died in Lawrence, Mass., at his own home and was cared for by his own daughter, Feb. 1, 1896.

Early in life he learned the carpenter's trade and began business in Clinton, Me., where at the age of twenty-four he married a good woman, Miss Rosetta E. Roundy, who survives him, in age and feebleness, but strong in faith.

He gave his heart to Christ and his name to the M. E. Church, nor did he ever fail in loyal allegiance to either. He developed ability as a Christian worker and was soon made class-leader and afterward Sunday-school superintendent, serving acceptably in both offices.

His only son was killed in the war of the Rebellion, and his oldest daughter died when twenty-four years of age. The two remaining daughters living in Lawrence, Mass., Mr. Tarbell and his wife removed to that place in 1869, and there has been their home until his death.

Physical disability has prevented him from work at his trade for the last fifteen years, and he has delighted in spending the summer months in his cottage at Hedding, and up to the very last season was anxious to do something to help the work of the camp-meeting along. Always delighting in the grove-meetings, his testimonies were sure to be heard there. Those who knew him well will agree that he was a good man, and have no doubt that he rests in peace and will be among those whom the Lord shall bring with Him when He "shall descend from heaven."

He was laid to rest in the Bellevue Cemetery in Lawrence after funeral services conducted by his pastor and presiding elder, assisted by Rev. Messrs. Dockrill and Hutchins. His wife and two daughters "sorrow not as those who hope, lay their dead away beneath the cypress trees," but are looking expectantly for the morning after the last night.

N.

For a Nerve Tonic

Use Horsford's Acid Phosphate.

Dr. H. M. HARKLOW, Augusta, Me., says: "I regard it as one of the best remedies in all cases in which the system requires an acid and a nerve tonic."

Wesleyan Academy.

Wilbraham, Mass.

Fall term of 80th year opens Wednesday, September 16, 1896.

Rev. WILLIAM R. NEWHALL, Principal.

STATE NORMAL SCHOOL, FRAMINGHAM, MASS.

Entrance examination Tuesday, Sept. 8, 1896. For Circulars address MISS ELLEN HYDE, Principal.

RHODE ISLAND, East Greenwich.

East Greenwich Academy.

Founded 1892. Both sexes. On Narragansett Bay. Steam heat and electric light. Elegant new dining hall just completed. Endowed. Twelve courses. Sept. 15. Write for illustrated catalogue.

F. D. BLAKESLEE, D. D., Prin.

Educational.

Drew Theological Seminary.

Next term opens Sept. 17. For information address the President.

HENRY A. BUTTZ, Madison, N. J.

BOSTON UNIVERSITY LAW SCHOOL

New Hall, Ashburton Place, Boston, Mass. Opens Oct. 7.

BOSTON UNIVERSITY School of Theology.

Free rooms and free instruction in the heart of Boston. Opens Sept. 18. Address the Dean, M. D. Buell, 1 Somerset St., Boston, Mass.

DUMMER ACADEMY.

South Hyfield, Mass.

Home School for Boys—oldest in the State. Thorough preparation for college and technical schools. Experienced teachers. Boys members of the family. Next term opens Sept. 9.

FREELY L. HORN, A. M., Principal.

TAUNTON BUSINESS COLLEGE

—AND—

School of Shorthand.

Fall term begins Sept. 1. Number of Students Limited.

Send for Illustrated Catalogue.

GEO. W. LIVSEY, Proprietor, Taunton, Mass.

Chauncy-Hall and Berkeley SCHOOLS

Boylston, cor. Berkeley Sts., Boston.

The consolidation of Chauncy-Hall, the oldest Boston Private School, with the Berkeley School is the union of two strong forces, forming an institution of the highest order, to be known hereafter by the older name.

Thorough preparation for Colleges and Professional Schools. Full Grammar and High School courses. In all classes Special Students are received. Opens Sept. 21. Send for '96 Catalogues.

TAYLOR, DEMERITTE & HAGAR.

THE

Fisk Teachers' Agencies

(Incorporated.)

EVERETT O. FISK & CO.,

Proprietors.

4 Ashburton Place, Boston, Mass.
70 Fifth Avenue, New York, N. Y.
1843 12th St., Washington, D. C.
356 Wabash Avenue, Chicago, Ill.
18 King St., West, Toronto, Can.
430 Centre Building, Minneapolis, Minn.
107 Keith & Perry Building, Kansas City, Mo.
718 Cooper Building, Denver, Colo.
52 Stinson Block, Los Angeles, Cal.

Send to any of the above agencies for 100-page Agency Manual, free. Correspondence with employers is invited. Registration forms sent to teachers on application. Large numbers of school officers from all sections of the country, including more than ninety per cent. of the Public School superintendents of New England, have applied to us for teachers.

We have filled positions at salaries aggregating more than

\$6,000,000.00.



In the heart of Boston, accessible to musical events of every nature, with comprehensive courses in music, elocution and modern languages, under the best masters that money can bring together, with a large, commodious and suitable building—is it any wonder that the

New England Conservatory OF MUSIC

has become the most famous of its kind in America? Send for prospectus to Frank W. Hale, General Manager, Boston, Mass.

Lasell Seminary for Young Women

Massachusetts, Auburndale (ten miles from Boston).

Suggests to parents seeking a good school consideration of the following points in its methods:—

1. Its special care of health.
Resident Nurse supervising work, diet and exercise; abundant food in good variety and well cooked; early and long sleep; a fine gymnasium furnished by Dr. Hargent, of Harvard; bowling alley and swimming-bath; no regular or forenoon examinations, etc.

2. Its broadly planned course of study.
Boston proximity both necessitates and helps to furnish the best of teachers, including many specialists; with one hundred and twenty pupils, a faculty of thirty. Four years' course; in some things equal to college work; in others, planned rather for home and womanly life. Two studies required, and two to be chosen from a list of eight or ten electives. One preparatory year. Special students admitted if eighteen years or over, or graduates of High Schools.

3. Its home-like air and character.
Training in self-government; limited number (many declined every fall for lack of room); personal oversight in habits, manners, care of person, room, etc.; comforts not stinted.

4. Its handwork and other unusual departments.
Pioneer school in scientific teaching of Cooking, Millinery, Dress-cutting, Business Law for Women, Home Sanitation, Swimming.

Regular expense for school year, \$800. For illustrated catalogue address (mentioning ZION'S HERALD) C. C. BRADDOCK, Principal.

Methodist Book Concern

Eaton & Mains, Agents.

E. L. R. C.

FOUR NEW BOOKS.

Epworth League Reading Course. 1896-1897.

The Vision of Christ in the Facts. By CHAS. M. STUART. The interpretation of Christianity as gathered from the writings of eight great English and American poets. Illustrated.

The Social Law of Service. By RICHARD T. BLY. Vital questions of Sociology treated from the Gospel standpoint. The work of a master in this field.

Torch-Beacons of Christendom. By ROBERT B. DOWNEY. A study in Christian Biography. Prepared by the accomplished assistant editor of the Sunday-school periodicals and Lesson Helps of the Church.

In League with Israel. By ANNIE FELLOWS JOHNSON. An epoch-making story. It illustrates a Christly charity and tireless sympathy, which rises above all prejudices, and spends itself without reserve for the lost. A beautiful and most helpful book.

These books were written and published especially for this course. They aggregate over 1,200 pages; are substantially and beautifully bound in uniform style, and put up in a strong box. At low catalogue prices, they list at 50 cents each, or \$1.50 per set. Our uniform and prior to Epworth League Readers is 25. per unbroken set. If ordered by mail, add 25 cents for postage.

New England Depository,

Chas. R. Magee, Manager,

38 Bromfield St., Boston.

Educational.

East Maine Seminary. Bucksport, Maine.

Rev. A. F. Chase, Ph. D., Principal.

Fall Term opens August 24.

College Preparatory, Scientific, Academic, Normal, Art and Musical Courses. Military Training, Business College, with first-class instruction. Location unsurpassed. Easy of access by boat or by rail. Terms low. Send for Catalogue.

SCHOOL OF DOMESTIC SCIENCE AND CHRISTIAN WORK.

B. Y. W. C. A., Boston, Mass.

The department of Domestic Science and Arts aims to give thorough and practical instruction in all that pertains to general household management. The department of Christian Work aims to prepare young women for any position where trained Christian service is needed. Tuition and board two hundred dollars a year. Regular term two years. Special course one year. Teachers supplied in Cooking and Sewing; matrons and housekeepers. Trained workers for Christian Associations; City Missionaries and Bible Readers. Ninth year. Address, for circulars, Miss L. L. SHERRMAN, Principal (formerly Principal D. L. Moody's Training School), 22 Berkeley St., Boston, Mass.

New Hampshire Conference Seminary and Female College.

—51st year.—

Fall term opens Tuesday, Sept. 8, 1896.

Students prepared for College. Seminary courses in Science, Art, Music, Elocution, French, German, Greek, Latin, Literature and Stenography. Good Commercial Department. Beautiful for situation among the hills of the Granite State. Bracing air. Pure spring water. Excellent board. A Christian home under the supervision of the teachers of the faculty who are members of the household.

Send for a Catalogue to the President.

Geo. L. PLIMPTON, President. Tilton, N. H.

ZION'S HERALD.

Founded 1823.

SUBSCRIPTIONS

Per Year, Postage Prepaid, \$2.50
Ministers and their Widows, 1.50

THE DATES following the name of each subscriber indicate the year and month to which it is paid.

DISCONTINUANCE.—Papers are continued until there is a check or order to stop, and until arrears are paid, as required by law.

SUBSCRIBERS wishing to stop a paper, or change direction, should be very particular to give the name of the post-office to which it has been sent and the one to which they wish it sent.

REMITTANCES may be made by Money Order (post-office or express) Bank Check or Draft. When neither of these can be procured, send a money by Registered Letter.

FOR ADVERTISING it is one of the BEST MEDIUMS that can be employed for NEW ENGLAND. It has probably 25,000 readers in educated homes. Cards with advertising rates sent on application.

Specimen Copies Free.

All letters of Remittances or relating to Renewals and Subscriptions, and other Business Matters connected with the paper, should be addressed to

A. S. WOOD, Publisher, 36 Bromfield St., Boston.

Review of the Week.

Tuesday, August 25.

- Hon. D. B. Francis, ex-Governor of Missouri, appointed Secretary of the Interior.
- The new cruiser "Brooklyn" makes nearly 21 knots on her preliminary run.
- Nine Fall River mills pass their quarterly dividend.
- The Porte concedes the demands of the insurgents in Crete.
- Re-enforcements for the Spanish forces in Cuba sail from Barcelona.

Wednesday, August 26.

- The "Laurada," evading warships and agents, lands a large expedition on the island of Cuba.
- The city of Ontonagon, Mich., destroyed by fire; property loss, \$1,500,000; two thousand persons homeless; no lives lost.
- Premier Laurier prohibits the discrimination against United States money in Canada.
- Parade of Knights of Pythias in Cleveland; 4,500 men in line.
- Death of the Sultan of Zanzibar.
- Christians in Crete attack the Moslems. Many villages burned, and the Turks beaten in a pitched battle.
- Brilliant coaching parade at Bethlehem, N. H.

Thursday, August 27.

- Publication of Major McKinley's letter of acceptance.
- Assignment of Hilton, Hughes & Co., New York, successors of A. T. Stewart & Co.; liabilities, \$1,500,000.
- Frank S. Black nominated for governor of New York by the Republican State Convention.
- The Emerson Piano Company, this city, assigns.
- Haid Khalid proclaims himself Sultan of Zanzibar.

Friday, August 28.

- The White Mountain express wrecked at Concord, N. H., and many passengers seriously injured.
- The U. S. S. "Brooklyn" makes a speed of 22 knots an hour on her trial trip—the fastest of her class in the world.
- Destructive fire in the business portion of Sault Ste. Marie, Mich.; loss, \$300,000.
- Zanzibar bombarded by British warships. The palace and custom-house now in ruins. A cousin of the late Sultan has been proclaimed his successor.
- The Ottoman Bank in Constantinople seized by armed Armenian revolutionists. Other outbreaks and riotous disturbances reported.
- Failure of the firm of John Bloodgood & Co., one of the most prominent on Wall St., New York. John D. Slayback the only surviving member of the firm.

Saturday, August 29.

- Arrival in New York of Li Hung Chang, the Chinese viceroy. Fine naval display in his honor as the "St. Louis" steamed up the bay.
- The next meeting of the American Association for the Advancement of Science will be held at Detroit.
- Resignation of Premier Ito of Japan, who is also Minister of the Interior and Secretary of the Cabinet.
- Failure of the Sioux City National Bank.
- Death of Wordsworth Thompson, a New York artist.
- The Boston Herald bicycle parade a success. Twelve thousand wheels in line.

Sunday, August 31.

- President Cleveland received Li Hung Chang on Saturday. Visit of the Earl to Grant's tomb yesterday. He afterward paid his respects to Mrs. Grant.
- Death of Prince Lobanoff-Rostovsky, the Russian minister of foreign affairs, while on his way from Vienna to Kiev.
- All of Lowell's big cotton mills to start up this morning.
- Death, in New York, of C. S. Reinhart, artist and illustrator.
- German warships ordered to Samoa.
- A paper train crushes into a freight in the

yard at Orange, Mass.; engineer killed and fireman fatally injured.

- Twenty square miles of timber burned in the State of Washington.
- The German gunboat "Itis" wrecked off the coast of Shantung; only eleven saved.
- Arrival in this country of M. Ribot, twice Prime Minister of France.
- Riots reported in South China; another outbreak of feeling against foreigners.
- Convention of sound-money Democrats at Indianapolis.
- A great diminution of seals in the northern Pacific reported.

POLITICAL NEWS-POINTS.

(In this column current intelligence from the entire political field will be grouped in brief form for our readers.)

—Ex-Minister Phelps, a life-long Democrat, has written a vigorous letter reiterating the statement which he made last week of his intention to vote for McKinley and Hobart, and setting forth in lucid and convincing terms the reasons why it is the duty of all patriotic citizens to oppose by all means in their power the forces which controlled the Chicago Convention.

—The Dunkards, a sect of the Baptists, who are numerous in Ohio, Illinois, Indiana, Kansas, Virginia and West Virginia, do not usually vote. But one of them writes to the *Chicago Evening Post* saying that most of them will vote this year for McKinley, not for any political reason, but on the moral ground that a vote for him is a vote for honor and honesty.

—Secretary Hoke Smith of the Cabinet resigns because a supporter of the Chicago ticket, and ex-Gov. David R. Francis, of Missouri, is selected to fill the place by President Cleveland. Secretary Francis declares that he is not in favor of the free coinage of silver, and shall not support the Chicago ticket.

—The State election in Vermont takes place on Sept. 1; the State election in Arkansas on Sept. 3; on Monday, Sept. 14, Maine votes. The election in Maine will be awaited with special interest as the result will be a precursor of the general result in November.

—The "Honor Democrats" of Massachusetts held a largely-attended and enthusiastic convention at Horticultural Hall, this city, Aug. 28. Hon. Frederick O. Prince was elected permanent chairman. Forceful addresses were made by him and by Assistant Secretary Hamlin and Col. John R. Fellows of New York, in opposition to the Chicago convention and its platform. Strong resolutions were passed in favor of the gold standard and the administration of Grover Cleveland. Delegates were elected to the Indianapolis sound money convention.

—Candidate Bryan and his wife turned their faces toward their Western home last week. Mr. Bryan made several speeches in the State of New York and was greeted by large audiences. The burden of his speeches was to the effect that the free coinage of silver would bring financial relief to the country and especially help the industrial and agricultural populations. In the western part of the State, and especially at Hornellsville, Jamestown and Buffalo, the crowds that pressed to hear the Nebraskan orator were "something wonderful." At Cleveland, O., the Democratic candidate was greeted by great multitudes and spoke in one evening to three immense audiences. The *Springfield Republican* says with prophetic wisdom:—

"There is no reason to belittle these popular demonstrations that follow Mr. Bryan wherever he appears. They are certainly significant of the popular interest he has aroused. They prove beyond a doubt his great natural capacity for popular campaigning, and they stamp him, finally, as the most dangerous candidate the Democrats could have chosen to lead the fight for free silver. Let no one think that this struggle is already won; let no one rest serenely on his oars. The spectacle of thousands thronging to hear the apostle of silverism should inspire his opponents in all parties to employ the surest means to counteract his efforts."

—In his remarks to a sound-money Democratic convention, over which he presided, Aug. 22, Senator Palmer of Illinois said: "You recollect that during the war we were driven together by a force that was irresistible. At that time war was the great business of the country. We regarded the preservation of the Union as the one question paramount to all others. Today there are questions that are not of like importance, but they are scarcely of less importance."

—Hon. Thomas B. Reed delivered a speech of great comprehensiveness and pertinency at Old Orchard, Me., which was published in the daily press of August 26.

—It is stated that the largest Democratic convention in Iowa in three years was the gathering of the national Democracy upon Aug. 27, to select delegates to the Indianapolis convention. It denounced the Chicago platform, endorsed Cleveland, and reiterated the principles of the national Democracy of Jackson, Jefferson and Tilden in its platform.

—Booker T. Washington, the ablest and best-balanced representative of his race, is reported to have said that a large proportion of the Negroes in the South are in favor of sound money, and with a fair count the Negro vote might turn some Southern States for McKinley. He thought that in Maryland and Kentucky the

Negroes would be an important factor toward a sound money victory.

—The Populist State convention held in Minneapolis, Aug. 27, nominated for governor John Lind, a silver Republican and nominee of the Democratic convention. The nominees of the Democratic convention for Secretary of State and State treasurer were endorsed. The action of the People's Party convention completes the fusion of the Democrats and Populists in Minnesota.

—Ex-President Harrison, in his great speech at Carnegie Hall, New York, published in all the leading dailies, said with special force:—

"Fortunately, in acting as citizens upon issues which have been so suddenly forced upon us in this campaign, the past is full of experience and guidance. It is all on one side. From the dawn of recorded history down to Mexico and South America despotisms, constitutional monarchies and republics have tried debasing their currency. In every case the country has lost its credit, its business and its industries have been demolished or paralyzed, and its people have been reduced to poverty and despair. Partisanship and patriotism can ordinarily in a free country travel upon parallel lines. Those institutions are the safer and that country is the better governed where two great parties are striving for the mastery and most equally divided. But when the question is a moral one, striking at the very foundation of natural justice and the rights of man, like slavery, or one affecting the salvation of the country, like an effort to divide it by secession and rebellion, or an attempt to put a stain upon the national honor and doubt upon the national credit, then patriots must act together and can only be on one side; then partisanship and party obligations are in abeyance while the intelligence and patriotism of the nation are protecting its liberty, saving its life or upholding its honor. Here we have the lessons of experience and the lamp of history."

—The Michigan National Democratic convention held at Lansing nominated a complete electoral and State ticket, the latter headed by Rufus E. Sprague for Governor, adopted resolutions repudiating the Chicago platform and nominees, and selected a full delegation to the Indianapolis convention.

—The Virginia National Democratic convention at Richmond nominated an electoral ticket and selected delegates to the Indianapolis convention. Ex-Gov. Cameron made a long speech for the gold standard before a large audience in the Academy of Music after the conclusion of the work of the convention.

—Terence V. Powderly, former Grand Master Workman of the Knights of Labor, in a recent interview said that he favored the election of McKinley. He said: "I do not doubt Mr. Bryan's ability or sincerity, but his inexperience and his surroundings are such as should cause the elector to ponder long and carefully over the probable result of intrusting the business management of this industrial national workshop to his care."

—The New York *Evening Post*, which supports the St. Louis ticket, observes that the safest thing for the advocates of sound money is to place no reliance upon any electoral votes from the Pacific Coast or the States through which run the Rocky Mountains. "The fortunate feature of the situation," says this journal, "is the fact that, with the single exception of California, none of these commonwealths has a large population or many electoral votes. Wyoming, Montana, Idaho, Utah, and Nevada have but three apiece; Colorado, Washington, and Oregon, four each; and California, nine. The nine States have eighteen out of ninety members in the Senate, or one-fifth of the whole body; but only 36 out of 444 electoral votes, or less than one-twelfth. New York alone has as great weight in the choice of a President as the whole region west of the tier of States running down from North Dakota to Texas." The *Post* also says in the same issue: "The great and decisive battle is to be fought in the central West, particularly in the States of Indiana, Illinois, Michigan, and Iowa. Ohio, Wisconsin, and Minnesota have been regarded as safe under all circumstances. Nebraska and the two Dakotas were at first conceded to Bryan, but opinions have been changing lately in reference to all those States."

—Recently the Wisconsin National Bank of Milwaukee sent out circular letters to its correspondents in all parts of Wisconsin requesting direct and reliable information on the political situation. Replies have already been received from forty-three of these correspondents located in every part of the State, and without exception they declare that the silver sentiment reached high tide soon after the Chicago convention, and is now receding with greater rapidity than it came up.

—The staff correspondent of the *Congregationalist* from the Northwest says in the last issue of that paper:—

"The political furnace, which is to test our gold and silver dollar, is growing hotter. Judging from the silver tongues heard on all the streets, the white metallists are the only aggressive missionaries in the field. But indications within a few days are not wanting that an educational campaign for the best dollar in the world must begin at once, and the gravity of the problem cannot safely be entrusted to the enthusiasm of the days just before the election. If a gold standard alone makes our dollar the peer of the best in any of the greatest nations of the earth, then let those who believe it say so and keep on saying so."

—The *Christian Intelligencer* of last week, the able organ of the Reformed Church in America, says:—

"On Sunday, Aug. 23, Mr. Bryan, in company with his host, Mr. Perrine, worshipped in our pleasant and tasteful Reformed Dutch Church at Upper Red Hook. He set an example to many fair-weather Christians by his presence in the

house of God despite a pouring rain. Indeed, however impossible assent may be to his political opinions, and whatever may be the verdict at the polls as to his presidential aspirations, personally Mr. Bryan is winning for himself the respect and esteem of great numbers who have no sympathy with the subversive views of which he has become the exponent. Nothing can be alleged against his personal character, no one can doubt he is thoroughly honest and sincere in his convictions and declarations, and he is in all actuated by Christian principles and unselfish motives. The adhesion to the silver delusion of men like him, of pure lives and aims, is what makes formidable this assault upon our national credit and honor."

—Senator José Ives Limantour, the Mexican Minister of Finance, was in St. Louis last week, and in an interview said:—

"Every ounce of gold we produce is immediately drawn out of our country by foreign nations. We coin silver at the ratio of 16½ to 1. We do not coin gold, but as quick as it assumes its bullion form it leaves Mexico or is locked up in our vaults as the property of foreigners. Mexico has had four gold bond issues since 1888 and a number of domestic silver bond issues. The gold bond issues aggregate about \$100,000,000. Most of the bonds bear 6 per cent. interest. The interest on the gold bonds amounts to about \$8,000,000 in gold annually, but when the time comes around to pay the interest we have to give up \$12,000,000 of our money. So we really pay double interest on our loan. Then the question presents itself: What amount will it take to redeem the bonds at maturity? It is a guess now as to what we will owe at the time of redemption. If silver goes up, we will owe less; if it goes down, it will take so much more of our money to pay our creditors. It's all according to what our dollar will bring in the markets of the world. What Mexico wants most today is a fixed price of silver. What we fear most is the continual fluctuations of the white metal. With silver up and down alternately, our merchants cannot make calculations for future transactions. In a commercial sense, we live from day to day."

MAKING MONEY—BUTTER MADE IN TWO MINUTES.

EVERYBODY KNOWS what a fortune there is for a man who can sell a churn that will make butter for him in two minutes instead of the long hours' work that the ordinary dasher churn compels. Now any of our readers who want to make money should write the Queen Butter Maker Co., of 21 East 23 St., Cincinnati, for circulars. Everyone who keeps cows must have a churn, and how easy it will be to sell such a churn as the above. Any one can sell five a day and make \$150 a month easy. Take it to any farmer's house on a churning day and they will not let you take it away after you have churned their butter for them in two minutes. Will. C. Isor, Bellevue, sold five machines the first day and made \$150 and only worked in the morning. This will give him \$75 a week. Any person can do this, as the Butter Maker sells itself.

Try Change of Air.

GAZE'S TOURS

—TO—
Italy, Egypt . . .
And Palestine.

H. GAZE & SONS (Ltd.)

announce three delightful and comprehensive tours under personal escort, sailing from New York

SEPT. 2d, by American Line Ss. "St. Louis," visiting England, Italy, Southern France, Switzerland, etc.

First-Class, 61 Days, \$460.

SEPT. 19th, grand popular tour to England, France, Switzerland and Italy, 63 days, all included, for \$280.

OCT. 3d, per North German Lloyd Ss. "Ems," visiting Gibraltar, Algiers, Italy, Egypt, Palestine, Constantinople and Greece.


Strictly First-Class, 113 Days,
All Expenses \$860.

ALSO GRAND SOUND THE WORLD TOUR, starting in October. Programs free.

For programs and particulars apply to

H. GAZE & SONS (Ltd.)
General Ticket Office,
113 BROADWAY, NEW YORK.

FITCHBURG RAILROAD.



Hoosac Tunnel Route

THE SHORT LINE BETWEEN

BOSTON

AND

NIAGARA FALLS,
CHICAGO,
ST. LOUIS,
CINCINNATI,
AND ALL POINTS
WEST.

Lake Champlain Route

BETWEEN

BOSTON

AND

MONTREAL,
OTTAWA,
QUEBEC,
AND ALL CANADIAN POINTS.

Palace, Sleeping or Drawing Room Cars on all through trains.

For Time tables, space in Sleeping Cars, or information of any kind call on any Ticket Agent of the Company or address

J. B. WATSON,
Gen'l. Pass. Agent,
BOSTON, MASS.

Royal

ABSOLUTELY
PURE

Baking Powder

A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Gov't Food Report.*

ROYAL BAKING POWDER CO., New York